MODERN PROBLEMS AS JESUS SAW THEM

HERMAN HARRELL HORNE

UNIVERSITY OF
CHARLESTON LIBRARY
1700019243

Date Due

MAY 21 '68

MAY 28 '68

M. H. C.
DEC 16 '73
LIBRARY

PRINTED IN U. S. A.

MODERN PROBLEMS AS JESUS SAW THEM

BY

HERMAN HARRELL HORNE

Do not return to library.

ASSOCIATION PRESS
NEW YORK: 124 EAST 28TH STREET
1918

Andrew S. Thomas Memorial Library
Morris Harvey College, Charleston, W. Va.

232.9
H783m

COPYRIGHT, 1918, BY
THE INTERNATIONAL COMMITTEE OF
YOUNG MEN'S CHRISTIAN ASSOCIATIONS

To
His Servants
At The Sign Of
The Red Triangle

CONTENTS

STUDY		PAGE
	PREFACE	vii
I.	JESUS AND WAR	1
II.	JESUS AND CRIME	16
III.	JESUS AND THE STATE	20
IV.	JESUS AND WEALTH	26
V.	JESUS AND POVERTY	34
VI.	JESUS AND LABOR	44
VII.	JESUS AND MARRIAGE	58
VIII.	JESUS AND THE SABBATH	63
IX.	JESUS AND THE RELIGIOUS AUTHORITIES	75
X.	JESUS AND SOCIAL REFORM	102
XI.	JESUS AND THE KINGDOM OF HEAVEN	120
XII.	JESUS AND MISSIONS	126
	A FEW SUGGESTED REFERENCES	136

Digitized by the Internet Archive
in 2026

https://archive.org/details/modernproblemsas0000herm_x8e3

PREFACE

The aftermath of the great war has begun before the conflict has ended, notably in the Russian revolution, in the German promise of a more democratic electorate, and in the movements to insure a world-peace. The processes of social reconstruction following hard upon peace will probably settle many old problems in new ways. The old order of things has been shaken, in some instances destroyed, by the necessity of social cooperation under the strain of war. Society will not be satisfied to settle back into the old ways; indeed it cannot do so. New social habits will be formed based on the most stirring national experience of this generation. In earth and sea and air new wonders have been seen, new marvels accomplished, new manifestations of the power of cooperant man, both at the front and at home. These new experiences have suggested different, in some cases undoubtedly better, ways of doing what society must do.

Following in the wake of the war, we may expect new accomplishments in the preservation of peace; new definitions of international crimes; new methods of police force to make international law physically as well as morally effective; new phases of state control of public utilities; new participation by the people in the art of self-government; new uses of money in the arts of both peace and war; less disparity between the income of the rich and the poor; the organization of industry in the interest of man rather than money; the tightening of morals following the demoralization of war; and a better recognition of the true ends of living.

In all this social reconstruction, what part will Jesus play? In the main, though perhaps unconsciously, the new solutions will be inspired by his spirit. The bitter and the sweet experiences of man in war and peace teach the same lessons of life that he exemplified and announced. Those who consciously and loyally accept his leadership short-circuit the wander-years of life before man comes to himself. At such a time as this, when human society is taking stock of life, when the big problems are in process of solution and more subject to control, it is important to reexamine the socially significant teachings of Jesus.

These short studies are intended to open the ear to the guiding voice of Jesus in a time of social confusion and transformation. Probably the biggest question before the Christian churches today is, "Can Jesus save society?" There is an individual gospel which puts the person right with God and man, whatever the conditions, and there is a social gospel which makes the conditions of living right. The individual and the social gospel are two phases of the one gospel of love. The individual gospel emphasizes the love of man for God, the social gospel the love of man for man.

Historically, the Church has emphasized the individual gospel; it is coming also to emphasize the social gospel. The individual gospel, as inadequately preached, has aimed to get souls into heaven after death; the social gospel aims to get heaven into souls before death. The individual gospel has aimed to keep souls out of hell after death; the social gospel aims to keep hell out of souls before death. The individual gospel plucks souls as brands from the burning, the social gospel puts out the fire.

Truly viewed, the individual gospel fills the soul with

love to God and man which, in turn, makes one an energy for righteousness in the world, which is social. Usually, the individual gospel is the cause and the social gospel is the effect. The reverse is sometimes the case, in that the doing of a Christian job by a non-Christian man tends to make of him a Christian.

Each phase of the gospel needs the other. The individual gospel gives inspiration and motive to the social gospel and the social gospel gives direction and accomplishment to the individual gospel. Without the social gospel the individual gospel is mystical, otherworldly, hopeless about human conditions; without the individual gospel the social gospel is narrowly humanitarian and ultimately aimless.

The writer of these pages accepts the individual gospel; he also accepts the social gospel. His proposition is not to substitute a social program for individual regeneration, but to set regenerated individuals to work improving human conditions. The social gospel is adequately based both in the life and teachings of Jesus and in the scientific principle of the influence of environment on life.

It is an interesting, even a strange, thing that many church people will have nothing to do with the social gospel. In effect I quote the actual words of one of the leaders of one of the largest Protestant denominations. He thanks God he is not "a brother to the man in the mire"; he will not "secularize the teachings of Christ"; he will have nothing to do with "community uplift," "social betterment," "human welfare work," "destroying poverty"; he thanks God he has no "Christ of the back alley." This attitude is actually none other than that of the priest and the Levite passing by on the other side, leaving the work of real ministry to the

non-ecclesiastical Good Samaritan. The "pure gospel" is really an applied gospel.

On the other hand, there are some social workers who set about improving human conditions on the basis of good fellowship and love of their kind without the religious motive, whose results are necessarily handicapped by the incompleteness of their ministry. Life is religious at the core. The following pages are a protest equally against unsocialized religion and unreligious sociality.

The Jesus here presented is he of the four evangelists—

> "A light for revelation to the Gentiles,
> And the glory of thy people Israel,"

not the Christ of dogma, theology, or criticism. Into his presence one comes even at the study table only for better or for worse. If one says that the Jesus of the gospel writers gives us no philosophy of life, I reply he gives us in practice and precept a way of life. If another says this Jesus of the evangelists is not the historic person of Nazareth, I reply he, as portrayed, is the ideal figure who has changed, is changing, and will more mightily change, the course of human history on our planet. If a reader of the following pages says justice has not been done to Jesus as the Word of God to man, I agree, and reply it was not attempted. These pages are written only as studies in the social significance of the life and teachings of Jesus, brief but surely timely and, we trust, true as far as they go.

Facing a world bathed in its own blood and tears, especially that part of the world which has named the name of Christ and which we trusted should redeem the whole, I record my conviction at the conclusion of

these studies that, though Christians have failed, Christianity has not failed; that it is more vigorous in attacking the gates of hell today than ever before; that human society is undergoing a refining process by fire, that the things which cannot be consumed may remain. These remaining things will be the principles of social reform as lived and taught by Jesus

H. H. H.

Leonia, New Jersey.
March 1, 1918.

STUDY I

JESUS AND WAR

May a Christian Fight?

It is easy today to discuss the subject of war, but it is difficult to say anything final concerning it. To a great many people in our country, of whom I am one, it is an important matter to know, if possible, what Jesus thought about war. For our purposes a Christian may be defined as one whose life is controlled by the spirit of Jesus, or one who loyally follows the principles of Jesus as best he can. A Christian nation would be one whose acts as a government were similarly controlled by the spirit of Jesus. Our question is, May a Christian man or nation under any circumstances go to war? And we will seek an answer from Jesus himself.

The Experience of Jesus with Soldiers

First, what experience did he have with soldiers as a basis of his teaching about war? His life brought him in repeated contact with soldiers.

The Words of the Baptist to Soldiers

Even to John the Baptist, the Herald of the Kingdom, from whom Jesus himself received baptism, had soldiers on some kind of unknown service come, along with other classes. Their question of John was: "And we, what must we do?" And John, having in mind the current abuses of the soldiers' occupation, said unto them three things: "Extort from no man by violence, neither accuse anyone wrongfully, and be content with your wages." John did not tell the soldiers to disband or lay down their arms.

Jesus and the Centurion

There was a Roman centurion in Capernaum, a lover and benefactor of the Jewish nation, perhaps a proselyte

to Judaism, a man who was under authority himself and who wielded authority over soldiers, at whose great faith Jesus marvelled, and whose beloved bondservant Jesus healed.

Jesus Arrested by Soldiers

Jesus was arrested by a band of soldiers and officers from the chief priests and the Pharisees and was carried bound before his judges, who were also his accusers.

Struck by an Officer

In the presence of Annas, the father-in-law of the high priest, he was struck with the hand by one of the officers standing by.

Smitten and Mocked by Officers

Likewise before the high priest, Caiaphas, the officers smote him with the palms of their hands and mocked him.

Mocked by Herod and his Soldiers

Herod Antipas, tetrarch of Galilee, who was in Jerusalem during the passover week before the crucifixion, with his soldiers, perhaps his bodyguard, set Jesus at naught and mocked him.

Suffered Grossest Indignities from Pilate's Soldiers

After Jesus had been condemned unjustly and scourged by vacillating Pilate, the soldiers of the Roman governor led Jesus into their own quarters, the Prætorium, gathered the whole band, and brutally subjected him to the grossest indignities, including stripping him; arraying him in a purple garment; plaiting a crown of thorns and putting it upon his head; putting a reed in his right hand; kneeling down before him and mocking him, saying, "Hail, King of the Jews"; spitting upon him; and taking the reed and smiting him on the head.

Crucified by Soldiers

Roman soldiers led him away to crucify him, and, having done so, four of them parted his garments among them, cast lots for his seamless tunic, sat and watched him agonize, and mocked him still.

After his death the Roman centurion in command

of the crucifixion, and others, seeing his manner on the cross, testified in his favor. **Testified to by a Centurion**

One soldier pierced his side with a spear to make sure of his death, which did not have to be hastened by the breaking of his legs. **Pierced by a Soldier's Spear**

The chief priests and Pharisees, having so requested Pilate and at his direction, set a guard of soldiers at his sepulchre to prevent, as they said, his disciples stealing away the body and then saying he had risen from the dead. At the sight of the Resurrection angel, these "watchers did quake and become as dead men." Later some of them reported to the chief priests what had happened, and were bribed to say the body was stolen by the disciples while they slept. **His Sepulchre Guarded by Soldiers**

So at many points the life of Jesus and the occupation of the soldier were in contact.

Is there any evidence from the content of his teaching that he knew yet more about soldiers, war, and warfare? **His Teaching Reveals Knowledge of War**

The injunction: "Whosoever shall compel thee to go one mile, go with him two," was probably occasioned by the habit that Roman soldiers had of impressing the service of a pedestrian and requiring him to carry the soldier's burden a mile. **The Second Mile**

He described himself in a figure as having come not to bring peace on earth but a sword, indicating the divisions of opinion concerning the Kingdom which would even separate members of the same family. The saintly Simeon had prophesied at the presentation that a sword should pierce Mary's soul. **Not Peace, but a Sword**

Just before his arrest he counseled his disciples that he who had no sword should sell his cloak and buy one, perhaps also in a figure, suggesting preparation in soul for the tribulations awaiting them after his de- **Counseled the Purchase of a Sword**

Two Swords Among His Company

parture. They did not actually use swords during the trials of the early Church. There were two swords in the company at the time, perhaps for purposes of defense on the road to Jericho and elsewhere, which he said were enough. One of these was Peter's.

A King's Army

In the parable of the Marriage of the King's Son, Jesus refers to the king, angry at the murder of his servants, sending his armies, destroying the murderers, and burning their city. We do not need to inquire here the spiritual meaning concealed in this account of the deeds of an Oriental tyrant's army or how Jesus came to know about such.

A King's Council of War

In emphasizing and illustrating the importance of counting the cost before entering the Kingdom, Jesus describes a king's council of war concerning his ability to meet twenty thousand with ten thousand, or, failing that, an ambassage inquiring the conditions of peace.

Prophesied the Siege of Jerusalem

Seeing the nationalistic spirit of the Jews arrayed against the power of the Romans, Jesus foretold how the enemies of Jerusalem (showing his military knowledge) would cast up a bank about it, compass it round, and dash it with its little ones to the ground. This took place in the siege of Titus, A.D. 70.

So the content of the teaching of Jesus, drawn in so many instances from military affairs, as well as his actual experience with soldiers, indicates at least a general familiarity with war. From his known familiarity with the Old Testament we might also infer as much.

Does Jesus Countenance War?

Now what, if anything, in the teachings or the practice of Jesus countenances war as a method of social action? Presently we shall be asking how Jesus discredits war.

The first thing that may surprise us is that, having

so many relationships with soldiers and knowing so much about war and its áttendant horrors as an existent mode of settling difficulties, Jesus did not finally and explicitly condemn all war. Jesus, like John, nowhere commands soldiers to lay down their arms. That would have been an interference with the affairs of state, which on every occasion he studiously avoided.

Jesus Does Not Explicitly Condemn War

On the contrary, Jesus strictly enjoins that the Jews should "render unto Cæsar the things that are Cæsar's." The answer was given to the entrapping question concerning paying tribute unto Cæsar, the answer to which the wily questioners thought would put Jesus in the position either of political disloyalty to the Romans through forbidding it, or religious disloyalty to the Jews through allowing it. Doubtless his answer, showing that patriotism and religion are distinct but compatible, in contrast with their Jewish unification, would probably have been similar in case the question had concerned the lawfulness of a Jew's being conscripted to serve in Cæsar's army.

Rendering unto Caesar

He specifically taught that before the end, the consummation of the ages, nation should rise against nation and kingdom against kingdom, and that there should be wars and rumors of wars, thereby indicating that wars were to be expected in the course of human events.

Prophesied Wars to Come

In cleansing the Temple, Jesus made a scourge of cords, thus acting deliberately and not impulsively, cast out the sheep and oxen and all those that bought and sold there, poured out the changers' money, and overthrew their tables and the seats of those that sold doves, and suffered no one to carry a vessel through the Temple. Such action required physical as well as moral force and courage, indicating doubtless not merely the temporary cleansing of the Temple of the

Cleansing the Temple

profanation of a double system of graft, based on first exchanging the money of visitors to the feast and then selling them the sacrificial animals, but also symbolically the permanent ending of the sacrificial system. Here was, negatively, deliberate and aggressive physical and moral attack thoroughly carried out, on a den of robbers profaning the Temple, and, positively, rearing in place of the abused sacrificial system the principle of worship in prayer.

A Hypothetical Question about the Good Samaritan

So Jesus felt about the desecration of the Temple by the den of thieves. In this connection we may properly raise the question, in telling the story of the Good Samaritan, if Jesus had introduced the priest, the Levite, and the Good Samaritan as coming on the scene while the band of thieves were beating their victim half to death, what would have happened? Would the Good Samaritan have stood pacifically by, waiting to remedy wounds he may have had the power to prevent? Could the Christ who single-handed cleaned out the den of temple robbers present such a picture of inane goodness facing highway robbers? Of what use were the two swords carried by the company of disciples? we may ask. Were they made of wood and only for show? or, was the idea that of self-defense before ruffians of the open country?

The Fighting Quality of Jesus

Jesus does not impress us as being anemic and passively good, but as strong with the strength of the carpenter's frame, red-blooded from life in the open, self-controlled always, but capable of a flaming righteous indignation against evil, which at times spent itself otherwise than in words. With all his mental and moral force he opposed the religious legality, formalism, superficiality, and hypocrisy of the religious leaders of his day. It finally cost him his life, as he very well

knew in advance that it would. He laid that down, not without an agonizing struggle, but willingly, in the fulfilment of his mission to bear witness to the truth. He never compromised with evil, he never ceased to make war on it, and he never made peace with it, though at the Temptation he felt that the price offered was temporal rulership of all the nations of the world.

No Clear Condemnation of All War in the Practice and Precept of Jesus

While these facts may not clearly justify a Christian man or nation in going to war, they significantly prevent the quick condemnation of all war, so long at least as righteous principles require defense from attack. When humanity, the true sanctuary of God, is being desecrated, Christian men and nations may well remember their Captain.

What in Jesus Discredits War?

On the other hand, what in the practice and teachings of Jesus opposes war?

He is the Prophetic Fulfilment

He recognizes himself not as destroying but as fulfilling the law and the prophets, a part of whose dream had concerned the Prince of Peace who should come and the time when the peoples "shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2: 4).

The Angels' Song at the Nativity

At his birth the angels sang of "peace on earth among men of good will," the only kind of men on earth among whom there can possibly be peace. This song of the angels reflects the influence on the imaginative, poetic, beloved physician, Luke, of the ultimate significance of the coming of Jesus. And the song was for the shepherds, one of the working classes, who suffer most from war.

Non-Resistance

Between individual members of the Kingdom at least, he taught the doctrine of non-resistance to evil, turning the other cheek to the smiter, giving the cloak

also to a man adjudged the coat in a suit at law—an injunction which caused the literalistic pacifist, Count Tolstoy, to reject all courts of justice—and going a second mile voluntarily with the man who compels one to go a mile with him.

Deeds Interpret Words

However, in the trial before Annas, when one of the officers standing by struck Jesus with his hand and said: "Answerest thou the high priest so?" Jesus did not literally turn the other cheek, but, without physical resistance, answered him, with moral resistance, "If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?" (John 18: 23). This incident suggests to us that the deeds of Jesus must be used in truly understanding his words, and also his own saying: "The words that I speak unto you, they are spirit and they are life" (John 6: 63).

Love of Enemies

Jesus rejected the very ancient law of retaliation, an eye for an eye, a tooth for a tooth, and substituted therefor the principle of love for one's enemies, which he exemplified in declining to call down fire from heaven on an inhospitable Samaritan village—a method he would not have used, even if he had desired to retaliate, having at the Temptation definitely rejected such draughts on the supernatural in self-service. Most notably he exemplified his teaching of love for enemies in praying on the cross for his executioners: "Father, forgive them, for they know not what they do." This principle would at least seem to exclude reprisals in warfare.

Perishing by the Sword

He taught that those who appeal to the sword should perish by the sword, probably stating a general principle of the inefficiency of the appeal merely to physical force, not applicable exclusively to Oriental tyrants. The words were addressed to Peter at the arrest.

Treatment of the Sinning Brother

The worst to be done to a sinning brother who had refused personal reconciliation, mediation through witnesses, and even the counsel of the congregation, was to treat him as the Gentiles and the collectors or renters of Roman taxes were commonly treated, that is, have no dealings with him, or break off all relations (Matt. 18: 17).

The Peacemakers are Blessed

In an age when breaking the peace was the usual way for a nation to secure what it wanted, Jesus pronounced blessing on the peace-makers, who should be known in the Kingdom as the children of God. It is probable that the first intent of this beatitude concerned peace-making between individuals.

Jesus Avoided Personal Physical Violence

Jesus himself, until he recognized that his hour for personal surrender to the forces of evil had come, avoided personal physical violence by escaping the scene of disturbance. His fellow-citizens in Nazareth cast him forth out of the city in wrath at his first sermon in the synagogue, but, when they would throw him headlong down from the brow of the hill whereon their city was built, he passed through the midst of them and went his way. When the Jews took up stones to cast at him because of his saying: "Before Abraham was, I am," Jesus hid himself and went out of the Temple (John 8: 59). Again when they sought to take him following his refutation of the charge of blasphemy, he went forth out of their hand (John 10: 39).

Flee Persecution

Likewise he instructed his disciples, "when they persecute you in this city, flee into the next" (Matt. 10: 23). So would they be "harmless as doves."

Non-Resistance at the Arrest

On the occasion of his arrest by consent, he refused to call for the twelve legions of angels he felt available through prayer to his Father, in accordance with his

original decision at the Temptation to be a suffering Messiah and not to use miracles in his own behalf. He also refused to meet physical force with physical force. He commanded the resisting Peter to sheath his sword, and he healed the severed ear of Malchus, the servant of the high priest. His hour had come. The Scriptures must be fulfilled. He must drink the cup which the Father gave him.

His Kingdom not Temporal

Before Pilate, the representative of the Roman empire, Jesus testified: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18: 36). He was no temporal deliverer of the Jews, winning his way by warfare against superior numbers, as the Maccabees had done. The method of establishing, maintaining, and extending his Kingdom was not that of the sword.

What Shall We Conclude?

Thus we have reviewed what in the practice and precept of Jesus seems to credit and what to discredit the appeal to arms. What shall we conclude? Perhaps the best thing is to let each Christian conscience decide for itself. What follows must be viewed as a personal conclusion, not binding on those unconvinced by it.

No Physical Force in Self-Defense Actually

Jesus never used physical force to defend himself from personal attack, though his company with the two swords may conceivably have done so. When possible, Jesus himself avoided such attacks by escape; when not possible he used only moral, not physical, resistance, rebuking such injustice.

Physical Force in Defense of Principle Against Evil

Jesus did use physical, as well as moral, force once at least in attacking entrenched evil. In defense of himself, non-resistance; in defense of his righteous principles, resistance, and even aggressive attack. He

voluntarily sacrificed his life in throwing himself with all his intellectual, moral, and spiritual force against the hypocritical religious leaders of his day. From the nature of the case physical force here would have availed nothing; he used the most effective forces. He realized he was doing this to make the members of his Kingdom free from legalism, and announced the principle: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15: 13). His sacrifice was in defense of his principles and in love of others whom he would make free indeed from legalistic bondage.

Jesus Gave a Spirit, not Rules

Jesus gave not a set of rules, forbidding this, as though he had said, "You shall never go to war," or commanding that, as though he had said, "You shall go to war under the following circumstances." His contribution is the spirit of love as shaping human conduct. Love of one's brother is the counterpart of hatred of whatsoever oppresses one's brother. Use your Christian conscience and do as you must is perhaps the final answer to the question. This is the liberty wherewith Christ hath set us free from religious legalism.

A Christian May Fight

A Christian may fight, as Jesus used physical force in cleansing the Temple, in case he fights in love—love of God, His righteousness on the earth, and one's brother man. A Christian nation may fight, if animated by the same motive of love. The love of righteousness at any cost is not consistent with the cause of peace at any price. It involves hatred of wrong, not of wrongdoers, and consequent action of the most effective quality against it. It is possible to fight evil and love the evil-doer, though it is not easy, nor often the case.

Ultimate Elimination of War

This spirit of love of righteousness, though costly, will in time eliminate war. Such is our faith. Despite

the lack of any clear prohibition of war, the weight of the position of Jesus is decidedly against war ultimately. If all men and nations were real friends, there could be no war.

Hypothesis of a National Crucifixion

It is possible that the world will not be rid of war till a Christian nation, relying only on non-physical forces of the highest spiritual quality, submits to crucifixion, as it were—that is, to unresisted violation of national integrity. It is not clear that even this procedure would be effective, as a cannibal does not cease to be a cannibal through consuming an unresisting missionary. A governess in the Tolstoy family relates the incident of Tolstoy's little girl running in crying to her father, with the entreaty that he do something to the neighbor's boy who had badly beaten her. Tolstoy took his little girl on his lap and persuaded her to give the boy some bread, butter, and jam. The governess was unable to follow up the influence of so ideal an act on the character of the boy. A spiritual friend of mine was yet so carnally minded as to suggest that the boy knew what to do the next time he wanted jam, bread, and butter.

The Sword of Justice

Justice has a sword, and it is not made of wood. Mercy forgives, but only at a cost. Only mushiness forgives at no cost. Jesus was crucified, yet there are murders still, perhaps even judicial ones like his. Yet there is progress, though slow, and such progress might be vastly accelerated by the shameful tragedy of a national crucifixion.

World-Solution or None

The elimination of war can come about only on the basis of good will among all men—however brought about—universal Christianity in practice if not in form, some plan of amicable internationalism. The earth through modern invention is now so small and unified

that no nation can either live or die to itself. As an individual can be only partially saved in an unsaved society, so a nation can be only partially saved in an unsaved world.

Use of Police Force

Meanwhile we rely on police force to prevent disturbance of the peace. There is no effective international law, because there are no international police and no adequate international sentiments. We rely on our diplomats also not to jeopardize our patriotism by putting our country in a wrong position. The men who inspire diplomacy and movements for world peace with Christian principles are themselves men inspired by Christ.

Certain Resistance Inevitable

We do not know what Jesus would have done had a band of ruffians attacked his sisters and his mother in their Nazareth home, but we can imagine. It is not likely that even a converted and redeemed man will ever tamely submit to such. It is certainly dirty business attacking any human being, even one who is injuring the innocent and helpless; it is dirtier business —is it not?—standing idly by, and, by inaction, consenting to the deed.

Emotions of a Fighting Christian

If a Christian ever shoulders a rifle or buckles on a sword as a soldier, he does so with love and sadness in his heart, but with a soul aflame in righteous wrath against oppressive evil, and with a prayer to God that the time be shortened. He bears no enmity against the individual foe confronting him, whom he attacks only as a misguided person representing an iniquitous system. He is slain by his fellow, or slays him, as a part of the world-tragedy of the conflict between good and evil. If we may so express it, God will never make peace with the Evil One except on the basis of unconditional surrender; meanwhile the conflict goes on with

men as agents, and the Devil has to be fought with fire.

A Christian's Conscience His Guide

Of course, individual good men may mistakenly represent an evil system and individual bad men may represent a good system, but Christian men will go to war only for righteous and against unrighteous principles, as revealed by a clear conscience. In actual war such a man may be relatively inefficient, in violating any of the accepted rules of the game of death.

Historic Aspects of the Question Omitted

There is no occasion now for going into the historic aspects of the question and showing how military imagery has influenced the form of Christian teaching, as when St. Paul says: "Fight the good fight of faith" (I Tim. 6: 12); or how the famous Christian songs bear the military stamp, as "Onward, Christian Soldiers," "Stand Up, Stand Up, for Jesus," "The Son of God Goes Forth to War," etc., or how different bodies of Christians have never accepted the doctrine of peace at any price, except perhaps a few literalists like George Fox and Count Tolstoy.

The Christian Soldier

As indicative of the spirit in which it is possible for a Christian to be a soldier, I append the following poem, entitled "German Prisoners," by Joseph Lee, which appeared first in the *London Spectator:*

When first I saw you in the curious street,
Like some platoon of soldier ghosts in gray,
My mad impulse was all to smite and slay,
To spit upon you—tread you 'neath my feet.
But when I saw how each sad soul did greet
My gaze with no sign of defiant frown,
How from tired eyes looked spirits broken down,
How each face showed the pale flag of defeat,
And doubt, despair, and disillusionment,

And how were grievous wounds on many a head,
And on your garb red-faced was other red;
And how you stooped as men whose strength was spent,
I knew that we had suffered each as other,
And could have grasped your hand and cried, "My brother!"

STUDY II

JESUS AND CRIME

Sin and Crime

Wherever Church and State are separate institutions, it is important to distinguish between sin as violation of divine law and crime as violation of human law. Before the high priests Jesus was accused of saying he was able to destroy the temple of God and build it again in three days—a garbled and misunderstood report of his words about the resurrection, though the priests and Pharisees who requested from Pilate a guard for the sepulchre knew well what Jesus meant. Before these he was also accused by the high priest himself of speaking blasphemy in calling himself "the Son of the Blessed" (Mark 14: 61). These were charges of sin. Before Pilate he was accused of stirring up the people, forbidding to give tribute unto Cæsar, and making himself a king (Luke 23: 2, 5)—the second charge being false, and the first and third misinterpretations. These were charges of crime. It was only as a criminal, not as a sinner, that Jesus was heard by Pilate, and even so, Pilate tried to turn him over to the unwilling Jews to be tried by their religious law. Under this theocratic law all offenders were rated as "sinners," though today some of these offenders would be ranked with criminals and tried in the civil courts, *e. g.* the adulterous woman (John 8: 1-10).

The Life of Jesus and Crime

Having in mind those offenses that today would properly be regarded as crimes as well as sins, we say that the life of Jesus was not unrelated to crime and criminals. Even when he was an infant the jealous,

murderous Herod the Great had slaughtered the innocents, seeking his life. At the outset of his ministry he was himself tempted to sedition against Rome as a temporal deliverer of his people. The wicked and wanton murder by Herod Antipas of the Baptist, than whom, said Jesus, none greater had arisen among those born of women, so impressed him that he "withdrew from thence" (Matt. 14: 13). For some two years, murderous intent against his own life was cherished by the hierarchy. His fellow Nazarenes sought to hurl him headlong down their cliff. He was warned that Herod Antipas, the "fox," sought his life. He came into active conflict with the money grafters in the temple. At the end he was the victim of a murderous conspiracy, the chief priests and the elders of the people coming together in the very court of the high priest Caiaphas and taking counsel together that they might take Jesus by subtilty and kill him (Matt. 26: 3). This iniquitous purpose, through base betrayal, was accomplished. Annas sent Jesus to Caiaphas bound as a common prisoner. So Jesus was personally not unacquainted with crime, as it intimately affected his own life.

Five Criminals

Besides, there were five criminals with whom he had intimate associations, *viz.* the Samaritan woman; the woman taken in adultery; Herod Antipas, before whom he was carried at the trial; and the two crucified thieves. He must have known also of the release of Barabbas and the fate of Judas.

References to Crimes

The content of his teaching includes references to thieves breaking through and stealing, to robbers on the road to Jericho, to being cast into prison by the officer, to persecutions and false charges, to being delivered up to synagogues and prisons, to the misap-

propriation of funds by the unjust steward, to the tormentors into whose hands the unmerciful servant falls, to the commandments which would enable the young ruler to enter into life, namely, avoiding the sins of murder, adultery, stealing, false witnessing, and defrauding.

Three Teachings Applicable to Crime

There are three general teachings of his which have peculiar application to the criminal, *viz.* we are not to judge (Matt. 7: 1); out of the heart are the issues of life, "For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness" (Mark 7: 21, 22); and the necessity of the new birth (John 3: 3).

How Jesus Dealt With Criminals

What does the example of Jesus as he dealt with criminals teach us? He dealt not so much with crime as with individual criminals. He revealed her better self to the Samaritan woman; he declined to condemn the woman taken in adultery, though enjoining her to go and sin no more (the sinner who anointed him at the feast of Simon the Pharisee may have been another such); he stood in silent condemnation before the murderer Herod; he received in silence the reviling of one crucified thief and encouraged the beginning of good in the other. He identified himself with all those in prison (Matt. 25: 43), thus indicating some goodness in each most criminal heart, to which Peter adds that Jesus went and preached to the spirits in prison (I Pet. 3: 19). To John in prison he sent a comforting message (Luke 7: 22). His life fulfils the promise of the first sermon in Nazareth, that he came to proclaim "liberty to the captives, and the opening of the prison to them that are bound" (Luke 4: 18).

Summary

To sum up, if we follow Jesus as standard, in deal-

ing with criminals we are not to judge; we are to work for the cleansing of the heart; we are to uncover the better nature and secure its rebirth; we are to forgive and not condemn, which means the restoration of right relationship, not necessarily the remission of penalty; we are to encourage efforts at self-recovery; we are to visit those in prison, brethren of his, as unto him. Thus, without having been a prison-reformer, not even condemning casting into prison for debt, Jesus is the greatest inspirer of that prison reform, the simple philosophy of which, according to Thomas Mott Osborne, is: every prisoner has a good side, find it, and appeal to it.

STUDY III

JESUS AND THE STATE

The Life of Jesus and the State

Joseph and Mary were in Bethlehem on a mission of state when Jesus was born, going there in accordance with the decree of Cæsar Augustus that all the world should be enrolled. Every one in the Roman province of Palestine went to his family city, according to the Jewish custom, Bethlehem being the city of David, to whose family Joseph belonged. Sages of the East, whether kings or priests the story does not make clear, are presented as worshiping the infant Jesus. Through the jealous enmity of Herod the Great, king of the Jews under Roman authority, the flight into Egypt is pictured. Under the rule of Herod Antipas in Galilee, the Nazareth home was established. The boyhood and youth of Jesus were spent in a community governed by a Jewish tetrarch under the authority of imperial Rome. He became familiar with the import taxes, the "customs," collected by Jews from their brethren for their Roman masters, and with the social prejudice against the collectors, "the publicans," which associated them with "sinners." He became familiar also with the land, property, and poll taxes payable by Jews as Roman subjects into the imperial treasury, collected through the agency of the Jewish courts, for which purpose Joseph had been enrolled in Bethlehem, that is, "the tribute to Cæsar." He was familiar, too, with the patriotic question arising therefrom in a theocratic state, whether such tribute was right.

Illustrations Drawn from the Life of the State

He drew illustrations of his spiritual teaching from the affairs of state. He contrasted the ideal of greatness as service in his Kingdom with that of lordship among the nations; in showing the importance of counting the cost before entering the Kingdom he refers to a king's council of war; in teaching the lesson of settling disagreements quickly with one's adversary he refers to the actions of the council and the judge; he knew about the custom of Roman soldiers compelling pedestrians to carry their packs; he foretold the destruction of Jerusalem; he knew about the kings of earth receiving toll or tribute from strangers, not their own sons, about their making a marriage supper for their sons, and about those in kings' palaces being clothed in fine linen and purple. He was thus not only acquainted with the general customs and machinery of civil government, but also repeatedly drew illustrations therefrom.

His Death and the State

At the last, though studiously avoiding giving any offense whatsoever to the civil power, seeing no necessary conflict between his Kingdom and Cæsar's, the one being spiritual and the other temporal—though the one was destined in time to "leaven" the other—he had to face as an arrested criminal the civil power in the persons of Herod and Pilate, under the false charge of forbidding to give tribute unto Cæsar and the mistaken charge of "saying he is Christ, a king" (Luke 23: 2).

Before Herod

Before the immoral monster Herod, the drunken murderer of the Herald of the Kingdom, Jesus was eloquently silent, though Herod questioned him in many words, having heard concerning him and for a long time having desired to see him and perhaps witness a miracle done by him (Luke 23:8, 9). Then Herod

and his soldiers set him at naught, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate. And the Jewish Herod and the Roman Pilate, though at enmity before, became friends that day (Luke 23: 12).

Before Pilate

Before Pilate, in the presence of the whole Jewish council accusing him of perverting the nation, forbidding to give tribute to Cæsar, and saying that he himself is Christ, a king, Jesus answered nothing. When Pilate in their presence said: "Hearest thou not how many things they witness against thee?" Jesus did not answer him one word, so that the governor marvelled greatly (Matt. 27: 13, 14). Within the palace alone with Pilate, Jesus answered his question with dignity and respect, affirming that his Kingdom was not of this world, else would his disciples fight that he should not be delivered to the Jews; affirming also that he was a king in the kingdom of truth, adding the personal thrust: "every one that is of the truth heareth my voice," which strengthened wavering Pilate for a moment (John 18: 36, 37). Speaking for the state, Pilate went out and announced to the Jews: "I find no crime in him." But the urgent voices of the envious that he be crucified prevailed over the judgment of the judge, wishing to content the multitude.

They Did Unto Him What They Would

By the soldiers of the state, at the command of the reluctant though weak and favor-courting Pilate, Jesus was scourged, mocked, spit upon, and smitten on the head with a reed. After such cruel indignities Pilate, superstitious and fearful, asked Jesus, "Whence art thou?" to which Jesus gave no answer. Then Pilate asked, "Knowest thou not that I have power to release thee, and have power to crucify thee?" upon which Jesus reminded him that he would have no power

against Him, except it were given him from above (John 19: 10, 11). Pilate's effort to conciliate the chief priests being in vain, when he might have freed an innocent man by a word of authority, he delivered him unto them to be crucified. The soldiers of the state took off from Jesus the royal purple wherein in mockery they had arrayed him, put his own garments on him, and led him away to crucify him. At Golgotha they offered him wine mingled with myrrh, but he would not drink it, declining to meet death with a dim consciousness. As they crucified him, Jesus prayed for their forgiveness.

The Crucifixion

With his own hand Pilate wrote the accusation: "This is Jesus of Nazareth, the King of the Jews," suggesting his line of defense, should the matter come to Cæsar's ears, though thereby giving offense to the chief priests. The soldiers divided his garments among them, casting lots for the seamless tunic; they sat and watched him there; they also mocked him, coming to him, offering him vinegar, and saying, in imitation of the chief priests, rulers, scribes, and elders: "If thou art the King of the Jews, save thyself" (Luke 23: 37).

The Broken Body

The centurion and those with him watching Jesus, when they saw how he gave up his spirit, testified: "Certainly this was a righteous man" (Luke 23: 47). The soldiers did not need to break the legs of Jesus to hasten his death, he being dead already from a broken heart, though one of the soldiers with a spear pierced his side. Pilate granted the body of Jesus to Joseph of Arimathea.

The Guard of the Sepulchre

At the request of the chief priests and Pharisees, the entombed body of Jesus was watched by a guard of soldiers set by Pilate, who were later bribed to say the body was stolen by the disciples. "So they took the

money, and did as they were taught" (Matt. 28: 15), at which point the personal association of Jesus with the civil power ceased, though his spirit is still transforming it.

His Good Citizenship

Here was a life begun, continued, and ended under the influence of the civil state, whose fortunes were most intimately interwoven with the ruling, though unprotecting, temporal power, whose whole attitude was one of conformity to the laws, paying the taxes, declining to be a successor of the Maccabees, passing no condemnation upon the machinery of government; on the contrary, using these things to illustrate spiritual truths, thus recognizing their place in life; showing respect to the office, if not the officer of the government in the case of Herod; winning the sympathy of Pilate; submitting without other than moral protest to the mockery of a just trial, to an unjust sentence of death, even to death on the accursed tree, and in no respect failing as a subject of Rome. It were vain to question his good citizenship.

His Teaching Concerning the State

What did Jesus teach concerning the state? That one could be patriotic and religious at the same time without necessary conflict, that to be religious one does not have to cease rendering tribute unto Cæsar, that to be patriotic, one does not have to cease rendering unto God the things that are God's. Some things are Cæsar's and some things are God's. Each set of duties is to be fulfilled. Jesus apparently carefully avoided giving offense to the civil powers either in act or in word. He gives no direct teaching whatever concerning the state, except what is called out of him by an entrapping question, though his answer indicates definite thought and conviction on the subject. As so often, St. Paul has given as direction what might be

taken as literal description of the life of Jesus: "Put them in mind to be in subjection to rulers, to authorities" (Titus 3: 1). Unlike Plato, Jesus was neither a theoretical nor a practical reformer of government, though, through the might of the new spirit he released in human society, the Roman government within three centuries was nominally Christian.

STUDY IV

JESUS AND WEALTH

The Contact of Jesus With Wealth

The life of Jesus brought him into touch with a number of men of wealth and enabled him to observe the influence of great possessions on character. Some of the disciples themselves were not without means. Peter owned a house in Capernaum in which he entertained the Master. Zebedee, the father of James and John, had a boat with nets on the Sea of Galilee and hired servants. After the crucifixion Peter and six other disciples returned to their fishing boats and nets. Jesus abode one day at the house of Zaccheus, "a rich man," and commended him for his use of his wealth, only half of which Zaccheus retained. His friend Lazarus, whom he loved, had a home in Bethany, and his sister Mary made a costly offering to Jesus. Simon the Pharisee and Simon of Bethany, who may be the same, entertained him in their homes. He received ministrations from the substance of women of means, Joanna and Susanna and "many others" (Luke 8:3). A rich young ruler came to him for guidance in the way of life. Nicodemus, who came to him by night for fear of the Jews, brought a costly offering for his burial. And Joseph, a rich man of Arimathea, begged his crucified body from Pilate. So Jesus had intimate contact with men of means.

Money a Frequent Theme in His Teaching

The teaching of Jesus abounds in references to money and its problems. He refers to those gorgeously apparelled and living delicately in kings' houses. He describes Dives as clothed in purple and fine linen and

faring sumptuously every day. The father of the Prodigal Son divides his living between him and the elder brother. This parable incidentally shows the misuse of money. The parable of the Unjust Steward teaches the prudent use of money. The parables of the Talents and the Pounds use financial relations to illustrate spiritual ones. Though Jesus and the disciples had a common purse—probably as a matter of convenience, hardly in imitation of the Pharisee sect of the Essenes—one of his parting injunctions to the disciples was: "He that hath a purse, let him take it" (Luke 22: 36). He even pronounces woe on the rich and the full (Luke 6: 24, 25), though such passages must be correlated with the whole of his teaching. It is evident that money and its problems entered largely into the content of his teaching.

Source of Wealth

Now what does Jesus teach about wealth? A number of things. First, as to the source of wealth. Both the talents and the pounds—the capital with which they begin business—are conferred upon the servants by their lord. To this capital, by their own effort, they make additions. It was the ground of the rich man that brought forth plentifully, causing him to pull down his barns and build greater. Money is referred to in the parable of the Unjust Steward as "that which is another's" (Luke 16: 12). These teachings all indicate that the effort of man in the production of wealth presupposes the gift of God in initial capacities and environing opportunities. Similarly Jesus taught his disciples to pray for the daily bread to God, who also clothes even those of little faith. The origin of wealth is thus human effort utilizing the gifts of God.

Relative Value of Wealth

Closely connected with the origin of wealth is the question of its real value. "What shall it profit a

man," asks Jesus, "if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37). One must renounce all that he hath to follow Jesus (Luke 14: 33), including "lands," as Matthew, James and John, and Peter and Andrew left all and followed, though such shall receive a hundredfold now in this time, with persecutions (Mark 10: 30). The rich but covetous young ruler must sell all his goods and give to the poor and then come and follow. A man is of more value than a sheep and than many sparrows, two of which are sold for a farthing. Money is the "very little" in which we may prove ourselves faithful. The treasures of earth are corruptible by moth and rust and thieves; those of heaven are incorruptible. The Rich Fool made the mistake of laying up treasure for himself instead of being rich toward God. "A man's life consisteth not in the abundance of things that he possesseth" (Luke 12: 15). Seeing the newly purchased field or proving the five yoke of oxen are unworthy excuses for slighting the invitation to the supper. Going to one's farm or one's merchandise instead of to the marriage feast of the king's son makes one unworthy the invitation. A fat purse is no compensation for a lean soul. "The life is more than food" (Matt. 6: 25). "Make for yourselves purses which wax not old" (Luke 12: 33). It is evident that the value of money to Jesus is relative, not absolute. However much it may be a standard of physical values, to him it is no standard of spiritual values. He does not intimate that money is without value, but only that it has no absolute value.

Some Right Uses of Money

Since money does have a relative value, to what uses may it properly be put? One should give alms to the

poor, even selling what one has for the purpose (Luke 12: 33); support one's needy parents without any subterfuge of *Corban* (Mark 7: 11); relieve those in distress as did the Good Samaritan; minister to the hungry, thirsty, and naked, as do the righteous as pictured in the last judgment; buy food as did the disciples in the Samaritan city; cast it freely and generously into the treasury as did the widow her two mites; make friends with it as did the unjust steward; trade with it and earn its double for the master as did the faithful servants; make costly offerings in devotion not necessarily utilitarian in character as did Mary (upon whose precious spikenard the pilfering Judas set a value of about fifty dollars) and the sinful woman in anointing Jesus; provide hospitality, as did Zaccheus, Matthew, Simon, and Martha, though such hospitality will not be limited to those who can repay; provide festal occasions, as the wedding in Cana and the wedding supper of the king's son, and the supper of "a certain man," though to be troubled about many things as was Martha is not commendable; give fish, bread, and good gifts to one's children; and render unto God the things that are God's, as did the widow, the ministering women, and the good and righteous Joseph. The uses of money are thus many in glorifying God, relieving the estate of man, and increasing the pleasures of life. Jesus nowhere forbids the possession of money, even the accumulation of wealth, provided only that the eleven-talent man, who has profited by the natural law of cumulative results, still regards himself as simply his Lord's steward and owing what he owns. "Trade ye herewith till I come" (Luke 19: 13) doubtless primarily means, "Put to use all your God-given powers," it being part of the parable of the Pounds,

though secondarily it may properly mean that it is the Christian duty of some men to make money, to finance the Lord's business on earth. So Jesus was fully appreciative of the right uses of money.

Praise of the Economic Virtues

Likewise the virtues associated with honest money-getting receive unstinted praise from Jesus. "Good and faithful" are the servants who use the banks to double their capital in talents and pounds. "Wicked and slothful" is the servant who hid his lord's money away in a napkin. Even the fragments are to be gathered up after a company of five thousand is fed, that nothing be lost. Being faithful in the unrighteous mammon is an indication of fitness to receive on trust the true riches. Being unfaithful in the little matter of money belonging to another indicates unfitness to receive one's own. Even promotion and demotion in service in the world to come are continuous with the qualities of goodness and faithfulness or wickedness and slothfulness displayed in the handling of the lord's money during his absence. Jesus could not have set higher approval upon the homely virtues of thrift, industry, honesty, and fidelity. This phase of his teaching must have been appreciated by a people like the Jews who taught every youth a trade.

Some Abuses of Money

Though so highly appreciating both the uses of money and the virtues of money-getting, Jesus did not fail to recognize its grave abuses and its deadly perils. Among the abuses of money appear these: Keeping it to oneself, as did Dives, who would share with Lazarus only the crumbs that fell from his table, failing thereby to make a friend who would receive him in the heavenly habitation, as also did the Rich Fool who communed only with his own soul; giving only to those who can repay in kind; giving even to the Temple instead of to

one's needy parents; parading one's gifts before men, sounding the trumpet as one gives, instead of not letting the left hand know what the right hand doeth; even punctilious tithing of mint, anise, and cummin, coupled with neglect of the weightier matters of the law; and failure to put it to use.

Perils of Wealth

The deadly perils of money Jesus recognized in some of his most striking teachings. "The deceitfulness of riches" chokes the word as thorns the good seed by the wayside. "Take heed and beware of covetousness" (Luke 12: 15), says Jesus, uncovering the motive behind the request that he divide an inheritance. They that put their trust in riches can hardly enter the Kingdom. Farms, merchandise, and oxen may stand in the way of attending the king's marriage supper. You cannot serve God and mammon, though it is possible to serve God and make mammon serve you. And, with Oriental hyperbole, it is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of heaven. Recall here that Abraham, a rich man, received Lazarus in bliss. Woe is pronounced upon the rich because they, like Dives, have received their consolation. The trouble with the Rich Young Ruler, who went away sorrowing from the source of the eternal life which also he would inherit, was that he did not own his great possessions, they owned him, and he was unable to renounce his slavery. Treasures are to be laid up in heaven, not on earth, for where the treasure is, there is the heart also. Money is to Jesus, because of its seductiveness, "the unrighteous mammon" and "the mammon of unrighteousness." Luke, the evangelist who especially discredits wealth, writes in the Magnificat: "And the rich he hath sent empty away" (Luke 1: 53).

Summary

To summarize the results of our study, Jesus, being acquainted with men of wealth and the influence of wealth on men, recognized God as the ultimate source of wealth, which could be increased by human enterprise; appreciated the great but subordinate value of wealth; indicated its proper uses; praised its associated virtues; pointed out its abuses; and warned against its perils to the souls of men. Wealth to Jesus was a thing of power, not to be held, hoarded, prized, or expended luxuriously for self, but to be received as from above, increased, put to good use as a means to spiritual ends, as by a good and faithful steward who should render an account of his lord's money.

Some Things Jesus Did not Do

Some things that Jesus did not do are: he never discussed the modern topic of the economic theory of the state, though at least three occasions were suitable for so doing, namely, the question of the tribute to Cæsar, paying the temple tax, and dividing the inheritance; he never commanded community of goods, though he and the disciples kept a common purse as a matter of convenience, but some disciples, like Joseph of Arimathea, did not share in it, and the later Jerusalem Church had all things in common for a time as a matter of voluntary devotion—a custom not followed in the other churches, which in fact left the saints in Jerusalem dependent (Acts 11: 29, 30); he never denied the right of private ownership, but evidently took it for granted, using as illustrations the householder planting a vineyard and leasing it, and a certain nobleman going into a far country to receive a kingdom for himself; he never denied one's right to possessions, though enjoining their renunciation (*i. e.* willingness to release them for the Kingdom's sake) upon all, and in one case at least urging their voluntary surrender

for sale and gifts to the poor; he never condemned wealth as such nor a rich man because of his wealth, but only because of his misuse of it; and he never divided men into the contrasting and antagonistic classes of rich and poor, but only into the wise and foolish, the whole and sick, the righteous and sinners. But it would also be a mistake to say that he forbade communism, collectivism, or any specific form of economic production and distribution. He was concerned in cultivating free spirits and in making the souls of men rich toward God, trusting these to find the economic system best expressive of universal brotherly love.

STUDY V

JESUS AND POVERTY

His Life and Poverty

The Offering at the Presentation

In what relations did the life of Jesus stand to the goods of this world? When in his infancy his parents presented him to the Lord in the Temple according to the law of Moses, their offering was not the lamb and turtledove, or pigeon, regularly prescribed for those who could afford it, but a pair of turtledoves, or two young pigeons, indicating that their means sufficed not for a lamb.

Modest Means in Nazareth

Joseph's trade was that of a carpenter, which was given to Jesus in turn. Thus the living, independent, though doubtless simple, was made in the Nazareth home. Jesus was educated in letters in the village synagogue, and thereafter was self-taught. The family appeared at a wedding in the neighboring town of Cana, some four miles northerly from Nazareth, and later moved to Capernaum, some twenty miles away, suggesting some freedom of movement. We do not know whether Mary wove for Jesus his seamless robe.

A Simple Life Without Money Beyond Need

As the firstborn, he would receive by inheritance the largest share of Joseph's property, which, however, he doubtless left behind him on beginning his public work. From the cross he committed his mother to John, but no property to her. As the disciples had a common bag or box for their money, he probably carried no money on his person. He said, "Shew me a penny" (Luke 20: 24), not taking the tribute money or the temple-tax of the half-shekel from his pocket. The

disciples drew from the common purse to purchase the necessities of life and to give alms to the poor. At the time of paying the temple tax of the half-shekel, or thirty-two cents, there was evidently not so much in the bag, and Peter was sent back to his old occupation as fisherman for it. At the time of feeding the five thousand, two hundred penny-worth of bread, about thirty-four dollars, seemed an incredible amount to the disciples.

The company was the recipient of gifts of money, not as mendicants or objects of charity, but as the hire for their spiritual labor and for distributing to the needy. It was clearly a matter of choice, not of necessity, that the Son of Man had not where to lay his head. Jesus was hungry at Jacob's well, but meat at the time was being purchased; again he was hungry before the barren fig-tree, but there is no indication that means of satisfaction were unavailable. We have seen that Jesus had well-to-do friends who were only too glad to extend him their hospitality, of which, too, he availed himself. His disciple John was known to the high priest. Some one, possibly Zebedee, the father of two of the disciples, kept a boat awaiting his convenience while preaching near the Sea of Galilee. A friend, or friends, in Jerusalem provided him with an ass on Palm Sunday, with a lodging with his disciples during the last week of his life, and with an upper room in which to keep the passover, for which, however, the common purse purchased the supplies. He was buried in the tomb of a rich friend. Here was a life simple both in fact and from choice, not possessed of riches nor yet one of grinding poverty.

Scenes of Poverty

What of poverty did Jesus see in the lives of others? His soul was moved at the sight of the scribes devour-

ing widows' houses, even while for a pretence making long prayers. He saw true generosity in the poor widow casting all her living into the treasury. The blind beggars of Jericho received his healing sympathy. The blind, the lame, the deaf, the lepers, the paralytics, whom he healed were probably also poor in this world's goods, not being able under existent social conditions to earn their way. The woman with the issue of blood had vainly spent all that she had. So Jesus knew about the poor and their social and natural hardships, coupled as these often were with physical misfortunes. Afflicted Lazarus in the parable may have been a real character.

Meaning of "the Poor"

What did Jesus teach concerning poverty? It may be said at the outset that when Jesus refers to "the poor" he uses the term primarily in a spiritual, and only secondarily in an economic sense, and that the term when used in the economic sense is not equivalent to "penurious," but includes all persons who have no more than they need. Jesus found the Jewish economic poor with hearts open toward God, in fact, as a class, "poor in spirit." "The poor" of the gospels thus stand in a double contrast, first, spiritually, with their formally religious and really oppressive leaders, and, second, economically, with the wealthy, who had grossly abused their privileges to deserve such criticisms as Jesus passed upon them.

The Compassion of Jesus for the Poor

The first thing to note is that Jesus, himself not wealthy, coming with a message of love and brotherhood for all, having been brought up among the poor, was always moved with compassion at the sight of the hungry multitude which was not sure of its next meal, always ministered to their needs both individually and collectively, always spoke with great tenderness of them

and to them, even when rebuking them for following him for the loaves and fishes.

The Gospel for the Poor

To Jesus it was the divine seal of his ministry that the poor had the Gospel preached to them, not that the good tidings were for any social class exclusively. He began his ministry in Nazareth with the text from Isaiah: "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor: he hath sent me to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord" (Luke 4: 18, 19). The burden of his sermon on this text was: "To-day hath this scripture been fulfilled in your ears" (Luke 4: 21). The Gospel was not too good for the poor and the poor were not too bad for the Gospel.

The Message to John

When John the Forerunner was in prison and heard the works of Jesus, realizing that Jesus was not in fact thoroughly cleansing his threshing-floor, fan in hand, gathering the wheat, and burning up the chaff, that he was in fact not at all a figure of violence but of gentleness, John's faith in Jesus as the prophesied Messiah wavered. He called two of his disciples to him, for he was not in close confinement in the prison of Machærus, and sent them to Jesus with the question: "Art thou he that cometh, or look we for another?" (Luke 7: 19). These messengers found Jesus in the act of curing many of diseases, plagues, evil spirits, and blindness. He answered their question not categorically but characteristically, guiding thereby John's thinking to his own conclusion, and again associating the Gospel with the poor: "Go and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the

deaf hear, the dead are raised up, the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me" (Luke 7: 22, 23). The incident profoundly affected Jesus, as his words to the multitudes following the departure of John's messengers show. He was continuing to exemplify his Nazareth sermon, leading to his rejection there. He was moved to think John too might stumble; "he that is but little in the kingdom of God is greater than he" (Luke 7: 28). Unfortunately we are not told John's conclusion, if any, before his beheading.

Special Invitation to the Poor

Since the Gospel was for the poor and sinners, not for those who received their consolation in wealth and for the self-righteous, it is not surprising that specially urgent invitations are sent out to the poor, who had not regarded themselves as worthy to come to the gospel feast. "Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast" (Matt. 22: 9). The invitation extended by Jesus himself is: "Come unto me all ye that labor and are heavy laden, and I will give you rest" (Matt. 11: 28). These are the poor, not merely of the oppressed body but of the oppressed spirit, weighted with Pharisaic legalism.

Blessings on the Poor

As Jesus pronounced woe on the rich and the full who are satisfied, so he pronounced blessing on the poor and the hungry who are not satisfied, either in body or in spirit. Luke, the beloved physician, whose labors brought him into intimate contact with the needs of the poor, stresses the physical poverty and hunger; Matthew, the man of affairs, on whom the Beatitudes made an even profounder impression, stresses the spiritual poverty and hunger. Says Luke: "Blessed are ye poor," "Blessed are ye that hunger now," "Blessed

are ye that weep now" (Luke 6: 20, 21). Says Matthew: "Blessed are the poor in spirit," "Blessed are they that hunger and thirst after righteousness," "Blessed are they that mourn" (Matt. 5: 3, 4, 6). Luke is more specific, Matthew more general. The two sides go together, as body and mind. There is no praise of poverty for its own sake, as there is no condemnation of riches as such. These blessings on the poor stand in contrast with the characteristic attitude of the chief priests and Pharisees: "This multitude that knoweth not the law are accursed" (John 7: 49).

Reasons for Blessing the Poor

Why did Jesus pronounce blessings on the poor? Because theirs is the Kingdom of heaven. Because it was easier for them not to lay up treasures on earth and just as easy at least for them to lay up treasures in heaven. Because, having little, they were not tempted to give anxious thought to eating, drinking, and wearing apparel, but were able sincerely to pray day by day for sufficient bread. Because they were not tempted to put their trust in riches, and could not suffer from the deceitfulness of that which they did not possess. Having no mammon to serve, they find it easier to serve God. Escaping the perils of wealth, they do not have to pass through the needle's eye, which the rich young ruler was unable to do. But their estate has its own temptations, not indeed peculiar to it, in envy and covetousness. When one out of the multitude asked him: "Teacher, bid my brother divide the inheritance with me" (Luke 12: 13), he not only declined, not having been appointed to that work, but said unto them: "Take heed and keep yourselves from all covetousness; for even in a man's abundance his life is not from the things which he possesseth" (Luke 12: 15, margin).

Giving Alms

Repeatedly Jesus commands that alms be given to

the poor. These poor were usually afflicted in some way and in those days unable to earn a living, though we cannot be sure that this was always the case. "Give to him that asketh thee" is the general direction for those simple days which knew not the work of associated charities—"the condensed milk of human kindness," as they have been called—and the gift of oneself, one's services, is still necessary. "Lend, never despairing," he says (Luke 6:35). "From him that would borrow of thee turn not thou away" (Matt. 5:42). "Distribute unto the poor" (Luke 18:22) was the personal instruction given to the rich young man, following upon his selling all that he had. A part of the conversation between Jesus and this rich young ruler as it has survived in a fragment of "The Gospel of the Hebrews" is:[1]

"And the Lord said unto him: How canst thou say I have kept the law and the prophets, as it is written in the law, Love thy neighbor as thyself? Behold, many of thy brethren, sons of Abraham, lie in dirty rags and die of hunger, and thy house is full of many goods, and nothing comes out of it to them."

The Example of Alms

Jesus and the disciples were themselves as a company accustomed to give something to the poor from their common fund. At least Judas, the pilfering treasurer of the company, complained at the anointing of Jesus by Mary that the ointment was not sold for a sum equivalent to about fifty dollars and given to the poor. Likewise, when Jesus told Judas to do quickly what he had planned to do, some thought he should give something to the poor. The company of the disciples thus set the example of the giving, as well as the outgiving, life. There is no record of Jesus individually

[1] Quoted from Harnack, "What is Christianity?" p. 107, N. Y., 1902.

having given alms. His individual treatment of afflicted persons, restoring their lost powers, made the unfortunate recipient of alms no longer dependent. Such relief was not the prolongation of misery, but its abrogation.

Reward for Alms

Special rewards attend giving. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over, shall they give into your bosom" (Luke 6: 38). Here is a superabundant return for giving. "Freely ye have received, freely give," he says (Matt. 10: 8). That Jesus stressed such ministration is further indicated by the fact that his only scriptural saying not in the gospels, preserved by Paul, touches this point: "It is more blessed to give than to receive" (Acts 20: 35). This saying suggests some sense of peril in receiving, as the warnings against ostentatious giving suggest its peril, too.

Hospitality to the Poor

Such giving is plainly from a brother to a brother in need, and not at all from a superior to an inferior. Not merely alms are to be given but hospitality is to be extended to the poor and unfortunate. "But when thou makest a feast, bid the poor, the maimed, the lame, and the blind" (Luke 14: 13), the recompense for which comes not from those served but in the resurrection of the just, at which time the sheep and the goats are separated by the exclusively practical test of ministry and hospitality to the hungry, thirsty, naked, sick, imprisoned, and strangers. The wealth of imagery lavished on the scene of the last judgment indicates that such giving of self in service to the poor, needy, and unfortunate is not an incident of the Gospel, but is of its essence.

No Condoning Economic Vices

Jesus unquestionably felt drawn to the lower classes, who heard him gladly, in tender sympathy and loving

deeds. Yet in his teaching there is not one word of encouragement to idleness, shiftlessness, mendicancy, or pauperism. "Why stand ye here all the day idle?" asks the householder of laborers in the market-place (Matt. 20: 6). The repeatedly commended "good and faithful servants" possess the homely economic virtues. The "slothful" servant is also "wicked." The disciples of Jesus were mainly workingmen.

Neither Poverty nor Wealth Avails

Those who see in the Gospel a condemnation of all wealth as such and the glorification of poverty as such curiously trip over words and miss the spirit of the whole as revealed in the things Jesus did. Though "ye have the poor with you always, and whensoever ye will ye can do them good" (Mark 14: 7), poverty as a state is not something to be acquiesced in or to glory in, but it requires relief through compassion, alms, and personal service. Nothing should come between us and the Kingdom, not even wealth and its luxuries; nothing can come between us and the Kingdom, not even poverty and its deprivations. Wealth should not, poverty need not, hinder our entrance into the Kingdom. Wealth is no curse, nor poverty; poverty is no blessing, nor wealth. The advantage, however, is with poverty, as its perils to the soul are fewer and its conditions favorable to the reception of the good news of the Father's providential care and of human love and brotherhood.

The Purse of the First Evangelists

The seventy evangelists sent forth by Jesus were instructed: "Get you no gold, nor silver, nor brass in your girdles" (Matt. 10: 9). "Carry no purse," says Luke. They were to throw themselves upon the hospitality of the neighboring villages, as spiritual laborers worthy of their hire and living by the Gospel they proclaimed. They could count on being favorably re-

ceived. In contrast, in the farewell conversation, he said: "When I sent you forth without purse, and wallet, and shoes lacked ye anything? And they said, Nothing. And he said unto them, But now, he that hath a purse, let him take it and likewise a wallet" (Luke 22: 35, 36). In this he suggested the times of persecution ahead, following his being reckoned with the transgressors, when they could no longer count on a hospitable hearing. That is, the Christian evangelists carry no purse, or purse, according to the requirements of the situation. Thus there was no general rule about money for the primitive evangelists, except that they would not have money beyond their need. Likewise Christians, giving and lending freely, not owners but stewards and administrators of money, naturally do not possess money beyond their reasonable needs. For Judas, there was more money in betraying than in following his Master.

Summary

In conclusion, concerning poverty, Jesus teaches that the Gospel is for the poor, too, who as sinners feel their need of it; the poor are especially urged to attend the gospel feast; blessings are pronounced on the poor, because of the easy accessibility of the Gospel to them; alms and friendly and unselfish hospitality are to be given to the poor and unfortunate; the poor, however, are not encouraged to consent to their poverty, put a premium upon it, and make a luxury of it; poverty is as such neither a blessing nor a curse; and money for ministers and other followers of Christ will not be possessed beyond need. Evidently the teaching of Jesus contains no social program for the suppression of poverty and distress; no remedial legislation is specifically proposed; it contains only the living germ of all social reform—love, helpfulness, and brotherhood.

STUDY VI

JESUS AND LABOR

How was the life of Jesus related to labor?

The Announcement of the Nativity to the Shepherds

With appropriate poetic imagination, Luke, sensing the lowliness of the life of Jesus, presents us the picture of an angel of the Lord announcing the birth of Jesus to shepherds in the field, keeping watch by night over their flock. The good tidings of great joy were for all the people. The lowly sign was a babe wrapped in swaddling clothes and lying in a manger. To the same company of shepherds about their task, perhaps that of providing sacrificial animals for the temple service, the multitude of the heavenly host sang of peace on earth among men of good will. That peace was unlimited, and might well include freedom from industrial as well as political warfare.

The Carpenter's Family in Nazareth

It was a laborer's family into which Jesus was born. Joseph was the carpenter of the village of Nazareth. Joseph must have been the kind of man, giving good gifts to his children, to make it easy for Jesus to think of God as Father. To his neighbors he was known as a righteous, considerate, and unpretentious man.

The Work of Mary

Mary, the mother of Jesus, highly favored of God, pious, earnest, and reflective, was doubtless an industrious and otherwise suitable helpmeet for Joseph. Judging by the later teachings of Jesus, some of the things he may have seen Mary doing are: sweeping diligently for a lost coin, putting leaven in three measures of meal, grinding grain with the small mill of two

stones with the assistance of another woman, bringing forth things both new and old, selecting old cloth to cover holes in old garments, lighting the candle and putting it on the stand, and perhaps even rejoicing that a man-child was born into the world. It was an industrious, perhaps frugal, home.

Jesus as Carpenter

Reared in a laborer's home, Jesus himself became a laborer, adopting Joseph's trade of carpenter, and becoming himself in time the well-known village carpenter. And a carpenter he remained for some eighteen years after saying that he must be about his Father's business, thereby suggesting that honest toil, coupled with self-improvement, is a part of the Father's business.

The Public Work of Jesus

At about the age of thirty Jesus ceased to be a manual worker and became a spiritual worker, for the short remaining fragment of his life, something less than three years. He did not cease to labor, he only changed the field of his labor. Though no longer practicing carpentry, he did not drop the carpenter's habit of mind, but continued to speak of corner-stones, foundations on rock and sand, beams and motes, ploughs and yokes, building towers, counting the cost, how people spent the time building in the days of Noah before the flood, and how he would build his Church upon the rock of such faith as Peter's. The Gospel is a carpenter's call.

The Economic Sense of Jesus

Something of the economic sense developed during the many years of manual labor continued during the few years of spiritual labor. Twice, after the exhibition of the greatest profusion of simple food in feeding multitudes of four and five thousand men, besides women and children, he commanded: "Gather up the fragments that remain, that nothing be lost" (John 6: 12), thus

saving from waste at one time twelve and at another time seven baskets full. To what useful purpose these were put we do not know.

His Practical Turn of Mind

It may not be going too far to say that in his spiritual labor Jesus exhibited a quality of reality, directness, freshness, with aphoristic and epigrammatic statement, commonly found in workers with things rather than in workers with words. In his case there is wealth of meaning in few words instead of dearth of meaning in many words. A bookish man who had not shaped things with his muscles would surely have been less original and less radical than Jesus. The fact that Jesus for so long had done things in wood no doubt assisted him in doing things in religion.

Jesus Learned of Labor from Observation

But, of course, Jesus learned much about labor and its many fields from observation of the life about him, in addition to that knowledge accumulated by personal experience. It has been estimated that of the nearly three years in the public labor of Jesus, only fifteen different months are referred to by the gospel writers, and of these fifteen months, only thirty-five different days altogether are indicated. Evidently only a small fragment of the deeds and words of Jesus have come down to us. Yet, if we look into the content of this fragment of his teaching for evidence of his knowledge of the facts of labor, we shall probably be surprised at the amount of it.

Illustrations from Agriculture

Of all the current occupations of his time, he makes most frequent reference to agriculture, after which follow in order commerce, industry, and brain-work. Perhaps this order roughly reflects the relative size of these occupations in his day. Among his illustrations drawn from agriculture, or closely related pursuits, are the sower; the vineyard, including the hedge and the

winepress; the field containing a hid treasure; two men in the field; a man going to his farm; laborers waiting to be employed; the porter watching; the wheat and the tares; old and new wine-skins; the dying grain of wheat; the vine and its branches; the two sons in the vineyard; planting in the days of Noah; the servant ploughing or keeping sheep; the good shepherd; the lost sheep; the sheepfold; the hireling; the fertilizing dung-hill; the ox or ass in the well; the barren fig-tree; the cumbering fig-tree; the budding fig-tree; the harvest plenteous; the fields white; the laborers few; reaping and receiving wages; the tree and its corresponding fruit; the blade, the ear, and the corn; the mustard seed, repeatedly used; drinking old wine; the hand to the plough; the easy yoke; the light burden; the fertile land of the rich fool; the fruit of the vine; the hen and her brood; the crowing cock; the drag-net; casting the net on the other side; putting out into the deep; and fishers of men. In this list, as well as illustrations, we find some incidents in his life; also, with the agricultural are associated the pursuits of the shepherd and the fisherman.

Illustrations from Commerce

Turning to the field of commerce, we note Jesus talking about profit: the pearl merchant; the purchase of a field; one going to his merchandise; tax-gatherers; servants trading with talents and pounds; the selling of two and five sparrows; stewards of various kinds, faithful, unfaithful, and unjust; two types of debtors; hiring the unemployed; and selling sheep.

Illustrations from Industry

Among industrial occupations, we note his references to tailoring, grinding, and building.

Still Other Occupations

Several other occupations are those of the scribe, lawyer, physician, soldier, judge, and of the rulers of the Gentiles.

Our lists may be incomplete, yet they include probably all the occupations of his day, whether of handwork or brain-work. Here is a body of teaching epitomizing the vocational side of life. We must conclude that Jesus was familiar with the types of labor and laborers of his day. We turn to his teaching about labor with real and earnest expectation.

Labor Symbolizes the Kingdom of Heaven

The first obvious and outstanding thing to notice is that labor to Jesus symbolizes the heavenly Kingdom. He does not condemn any form of labor; he does not condemn the relationship of master and servant, but rather stresses it; he does not protest against either riches or poverty; he just presupposes the complex world of labor; but he sees spiritual meaning in it all; it suggests to him the ways of God with man.

Praise of the Economic Virtues

Further, fidelity, industry, thrift, and good judgment —in fact all the virtues pertaining to labor—are distinctly recognized, encouraged, and praised. No business virtue is discouraged. On the other hand, unfaithfulness, sloth, disobedience to orders, and poor judgment—in fact all the vices attendant on the non-use or abuse of labor—he censures without qualification. No business vice goes uncondemned. Ill-gotten gain, idleness, and avarice are rebuked. One looks in vain into the teachings of Jesus for any depreciation of business success or any appreciation of business failure. To succeed in whatever one undertakes is so far forth good, and to fail brings discredit upon oneself. Jesus does not excuse personal failure through appeal to bad environment.

The Reward of Labor

Further, labor should have its due reward. The laborer is worthy of his food and of his hire. This is true in both the physical and spiritual realms. He laid it down as a principle in sending out the twelve

and the seventy. Not merely the wages due, but promotion in the field of attainment belong by right to labor. "Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25: 21) is the principle upon which the master acts with his servants. And the promotion is proportionate to the attainment. "To him that hath shall be given." Progress in attainment is expected, and the lack of it is penalized: "From him that hath not shall be taken away even that which he hath" (Matt. 25: 29).

Inequality

Inequality in endowment, leading to inequality in attainment, and so to inequality of reward, is plainly taught in the parable of the Talents. The servants start with unequal amounts, they gain unequal amounts, though each doubles his capital, and they are promoted according to their proven ability. In the case of the parable of the Pounds, there is equal distribution of property at the outset—each of ten servants receives one pound. Inequality in ability shows itself in trading with equal amounts—one servant gains ten pounds, another five pounds. Promotion to rulership over cities is proportionate to attainment, not to original capital. To Jesus there is no dead level in the capacity of workers, in the accomplishment of workers, or in the promotion of workers, but each worker is treated as an individual. To each work is given to do according to his ability, from each returns are expected according to his ability, and to each promotion is given according to his accomplishment. The laborer is not rewarded according to his needs. Jesus stated these principles of inequality in the field of labor as matters of truth, right, and life, not as matter of theoretical economics, but with difficulty can any system of sound economics reject them.

Equality

This principle of economic justice based on payment according to work done is tempered by the principle of voluntary generosity, as it appears in the parable of the Laborers hired to work in the vineyard. It was a twelve hour day, from six to six. In the morning laborers were hired by a householder for seventeen cents each. At nine, twelve, three, and even five o'clock, other laborers found unemployed in the market-place were sent into the vineyard, the wage being unspecified. "Whatsoever is right I will give thee." The steward paid each laborer seventeen cents. Those hired first began to murmur. But the householder said to one of them: "Friend, I do thee no wrong: didst thou not agree with me for seventeen cents? Take up that which is thine, and go thy way; it is my will to give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil because I am good?" (Matt. 20: 13-15). The point here seems to be that the first received in justice that for which they had bargained. The others received the same as a matter of voluntary goodness on the part of the employer, because (1) through no fault of their own they were unemployed in the market-place, and (2) they worked in faith that they would receive what was right. The comment of Jesus on the parable is, "So the last shall be first and the first last" (Matt. 20: 16). The heavenly meaning in this earthly story seems to be that in the Kingdom of God those who work for specified wages receive them, but those who for lack of opportunity come late into the Kingdom and work for unspecified wages receive equally. The occasion for the teaching was the question of Peter: "What then shall we have?" (Matt. 19: 27). Jesus tells him about judging the twelve tribes of Israel, but

warns him in advance not to murmur if late-comers who work faithfully, not knowing what they shall receive, are given the same reward. In the field of the employment of labor this principle of voluntary generosity provides not for collective bargaining but for collective paying. In this parable the solution of the labor problem is the good employer. He keeps his word, he seeks out the unemployed, he provides them with work, he rewards them generously. No doubt such a vineyard would not lack for laborers.

Religion and Business

The employer's being good involves no divorce of religion and business. This, too, is one of the views of Jesus regarding spirituality and work. The fact that the world of employment is so largely drawn upon for his teachings concerning the Kingdom indicates the unity of life to him. If labor can be used to interpret the Kingdom, then there is no impossibility of the Kingdom's being used to interpret labor. A divorce between the two does violence to each. The withering scorn of Jesus is provoked by the hypocritical scribes "who devour widows' houses, even while for a pretence they make long prayers; these shall receive greater condemnation" (Mark 12: 40 margin). He condemns to the tormentors the merciless, avaricious servant who had received forgiveness for a debt of ten million dollars from his king, but would not in turn forgive a fellow-servant his debt of seventeen doldars. Similarly he rejects the inconsistency of calling him "Lord" and not doing the things that he says. It is the single gold standard of sincerity that Jesus advocates in the worlds of religion and business. It was the doing of the truth whereby one came to the light. Happiness consists, according to Jesus, not in knowing these things but in doing them.

The Continuity of Labor

The principle of the continuity of labor Jesus also recognized and specifically stated. He was sending out his disciples to reap where they had not sown, to gather where they had not strewn. "Other men labored, and ye are entered into their labors" (John 4: 38). The lord of the servants he likened to an austere man gathering where he had not scattered. Not only do men enter into each other's labors but each man in his future promotion enters into his own past labors. He has gained five pounds, he rules five cities. There is social, there is also individual, continuity in labor.

A Method of Settling Difficulties

Jesus gives us a method of settling difficulties between individuals that would apply also to labor disputes. It involves the introduction of personal dealings in industry. First, "show him his fault between thee and him alone." Failing this, "take with thee one or two more." Failing this, "tell it unto the congregation." Failing this, "let him be unto thee as the Gentile and the publican." Thus the four steps of procedure are (1) personal conference, (2) social conference, (3) organization conference, and (4) severing relations. This method is equally applicable between a capitalist and offending labor, and an offending capitalist and labor. It is competent for whichever side is sinned against to take the initiative. A strike in the extreme case might sever relations, but there would be no violence.

Personality Above Profit

Jesus clearly teaches that personality is above profit. "What shall it profit a man if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" (Mark 8: 36, 37). "A man's life consisteth not in the abundance of the things which he possesseth" (Luke 12: 15). A man is of more value than the grass, the sparrow, the sheep. The trouble

with Dives was not that he made money but that he unmade himself. The trouble with the money-changers was not that they were changing and making money, but that they substituted the house of merchandise for the house of prayer. The trouble with Martha about her household cares was that in making a good dinner she spoiled herself. The trouble with the husbandmen was that, in order to gain the vineyard as an inheritance, they slew the servants and the son of the owner, sacrificing their own fellows in the greed for gain. We are not to labor for the meat that perisheth. We are to make for ourselves purses that wax not old. We are to lay up treasure in heaven. We are to use the fruits of labor to make us friends who will receive us in the eternal habitation. Labor is good; its objective is not money but men, not cash but character. The question is not, Will it pay in profits? but, Will it pay in persons?

The Urgency of Work

Jesus felt the great urgency of his spiritual work. He must work the works of Him that sent him while it was day before the night came when no man could work. He had a baptism to be baptized with, and was straitened until it was accomplished. He must preach also in the next towns, for thereunto also was he sent. He must need pass through Samaria, though the Jews commonly avoided that route. He came forth to bear witness unto the truth. He had meat to eat that the disciples knew not of. His work was his life, it alone mattered. Almost his last words from the cross expressed a sense of relief: "It is finished" (John 19: 30). His was a life to condemn idleness, slackness, and purposelessness. He was a worker. He did good even on the Sabbath day. He justified so doing ultimately by referring to the nature of his Father: "My

Father worketh hitherto and I work." Thus work he viewed as characteristic of the Divine Being. He could not have placed any higher esteem upon work.

Labor and Rest

Despite the sense of urgency in his work, Jesus was not driven by it. He took time for refreshment of body and spirit. Schiller has said the life of man swings between labor and indulgence. The life of Jesus swings between labor and retreat. Just before or just after some trying experience, Jesus would retreat from the world of work to a desert place or the mountain for rest, meditation, and prayer. Thus did he at the outset of his ministry, following his baptism, for forty days in the wilderness while rejecting false Messianic methods. Thus did he each Sabbath day in the synagogue. In the morning after a hard Sabbath day of teaching and healing in Capernaum, "a great while before day, he rose up and went out, and departed into a desert place, and there prayed" (Mark 1: 35). Once seeing the multitudes following him, "he went out into the mountain to pray; and he continued all night in prayer to God" (Luke 6: 12), on the morning following which he chose the twelve apostles. After feeding the five thousand, when Jesus saw they were about to come and take him by force to make him king, he sent his disciples before him to the other side of the lake, dispersed the multitude, and "he went up into the mountain apart to pray: and when even was come, he was there alone" (Matt. 14: 23). Before asking his disciples the critical question: "But who say ye that I am?" (Luke 9: 20) he was praying apart on the way to the villages of Cæsarea Philippi. When he was transfigured, he was praying with Peter, James, and John in a high mountain apart by themselves. When the twelve apostles returned from their mission,

gathered about him, and told him what they had done and taught, he said: "Come ye yourselves apart into a desert place, and rest awhile" (Mark 6: 31). Only by alternating expenditure with recovery could he go from strength to strength. He labored not to exhaustion of body or unsteadiness of soul.

Summary

Such are the main teachings of Jesus about labor. Knowing about work with hand and brain both from experience and observation, he made of it parables of the Kingdom; praised success in it; censured personal weaknesses in it; said it should be suitably rewarded; recognized inequalities in capacities, attainments, and rewards; recognized equality of reward for unequal attainment as a matter of voluntary generosity; scorned the divorce of business and religion; pointed out the principle of continuity in labor; gave a method of settling difficulties; estimated personality above profit; felt the divine urgency of work; and took periods of rest from and preparation for work in both body and soul.

Jesus as Social Reformer

There are many things about the modern labor question of which he did not speak, such as the conflict of capital and labor, the economic interpretation of history, minimum wage scales, the eight-hour day, compulsory arbitration, collective bargaining, profit-sharing, co-operation, class consciousness, publicity of accounts, woman and child labor, sweat-shops, strikes, lock-outs, government ownership of public utilities, and the like. Many of these questions did not exist at all in his day. So Jesus is no social revolutionist, no economic agitator, no advocate of a panacea, like the single tax, but just a brother among workers, treating workers as fellow human beings, seeing the divinity of labor, doing as he would be done by, and practicing love to all men. Jesus reforms society by paying no attention to social

reform. He reforms the individual, and reformed individuals take care of the social reforms. He does not improve men from the outside by improving human conditions, but he improves human conditions from the inside by improving men. The wisdom of this method of procedure commends itself to second thought. Right social conditions depend on good men more than good men depend on right social conditions. Jesus has no class consciousness, consequently no class hatred. His consciousness includes the individual and the universal, and excludes no social group. When individuals are Christians, social problems vanish of themselves.

This solution of labor problems seems so simple and so ideal that, lest it may seem visionary, a few quotations will be appended in order to enforce its practicability.

Principle of John D. Rockefeller, Jr.

In a privately printed pamphlet by John D. Rockefeller, Jr., on "The Personal Relation in Industry," he says: "If I were to sum up in a few words what I have been endeavoring to say to you in regard to the personal relation in industry, I should say, apply the Golden Rule."

Within a few years the news of the day from London contained this item:

A Workingman's Will

"In these days of conflict between labor and capital, a particularly striking story is told by A. Bruce-Joy, the sculptor, whose colossal statue of the late W. H. Hornby has just been unveiled at Blackburn.

Among the workmen in the Hornby factory at Blackburn was one who became a foreman and saved from his wages a large amount of money. This man, John Margerison, and his father before him each worked in the mill for fifty years. At his death about three years ago it was found that he had left by will more

than £3,000 ($15,000) for erecting a statue in Blackburn to the memory of his master and benefactor."

A Millionaire's Creed

One of the rich men of America, William B. Dickson, of the Midvale Steel Company, recently printed his "Twentieth Century Creed" as follows:

"First—Every human being has an inherent, inalienable right to life, liberty, and a reasonable opportunity for the attainment of happiness. These are human rights as distinguished from property rights, and are limited only by similar rights of all other persons.

Second—These rights can be curtailed only as a result of the act of the individual himself.

Third—Human life being dependent on close and continuous contact with natural resources, the exercise of human rights necessarily implies free access to these resources.

Fourth—There are no inherent, exclusive property rights in the natural resources, such as land, water, air, minerals, oil, gas, natural forests, etc., all of which exist not as the result of man's labor or thought, but as a gift direct from the hand of the Creator of the Universe.

Fifth—As a corollary to the foregoing, exclusive individual property rights are limited to the products of man's labor or thought.

Sixth—Where human rights and property rights conflict, the former must always prevail."

This creed caused one of the metropolitan dailies to comment: "The perfected millionaire, hammered into shape by sledges of denunciation, seems upon us."

The course of social evolution is bringing it about that "the kingdom of the world is become the kingdom of our Lord, and of his Christ" (Rev. 11: 15).

STUDY VII

JESUS AND MARRIAGE

The family is the basal institution of society as at present organized. There are insidious attacks being made upon it by some social reconstructionists. We need the aid of the moral and social insight of Jesus on this question.

Jesus and the Family

His Own Family

Jesus himself was reared in a home among his kinsfolk and acquaintance, of which he later became the head. This home he moved from Nazareth to Capernaum near the beginning of his ministry, his mother and "brethren" going, the sisters, to whom tradition has assigned the names of Salome and Mary, apparently remaining behind (Mark 6: 3), perhaps being married. In order more effectively to carry on his work for the Kingdom, he himself then left the Capernaum home, and had not where to lay his head, though the home of Martha, Mary, and Lazarus was open to him in Bethany. His brothers, James, Joses, Judas, and Simon, did not accept his claims during his lifetime, challenged him to show himself to the world at the feast, suggesting that, though skeptical, they would be convinced by a sign. His mother recognized his power, as shown by her presumptuous suggestion that he use it at the wedding and begin by this method to come into his own; he made the water wine, not, however, as a part of the work of his "hour," the ruler of the feast not knowing whence the wine came, but as a gracious act of a guest relieving the embarrassment of his host. Both Mary and his brothers thought him beside him-

self at one time and came to take him. Mary, though apparently wavering in her allegiance for a while (Mark 3: 21, 31), stood at the cross and received his provision for her, James beheld the risen Christ, and both Mary and his brethren form part of the company praying in the upper chamber after the Ascension. So he knew from experience the fire he had kindled on the earth, the sword he had sent, the variance between members of the same family he had caused, and the necessity of "hating" family ties at times for the sake of the Kingdom of God.

Views of Marriage

He himself never married, making himself a voluntary, not physical, eunuch for the Kingdom's sake; had so far as we know only one married disciple; would not allow one follower first to bury his father, and another first to say farewell to those of his house; held that whosoever loved father or mother more than himself was not worthy to be his disciple; said that no man should be called father on the earth; subordinated his own family ties to spiritual relationships; said he had come to set those of whatsoever family relationship at variance with each other; that one must be ready to leave behind all family ties, even those of the wife, for his sake and the Gospel's; that having married a wife was used as an excuse for not attending the king's supper; and that it was expedient for those to whom it was given not to marry. Yet he nowhere forbids marriage.

Takes Marriage for Granted

On the contrary, he attended a wedding with his disciples, having been invited, rendered a gracious service to the bridegroom, likened himself to a bridegroom, healed Peter's wife's mother, likened the Kingdom of heaven to a wedding supper prepared by a king for his son, and to wise and foolish virgins awaiting the

procession of the bridegroom, likened the coming of the Son of Man to that of the bridegroom at midnight, and said that in the days of the Son of Man as in those of Noah, though great and sudden changes were at hand, the common human occupations of eating, drinking, marrying, and giving in marriage, would be going on. So Jesus takes marriage for granted. But more, he reforms marriage.

Reforms Marriage

The Jews of Jesus' day were sometimes polygamous, Herod the Great having had ten wives; they divorced their wives for trivial reasons, the Rabbi Hillel allowing divorce "if she cook her husband's food badly by salting or roasting it too much," and Rabbi Akibah "if he sees a woman fairer than she," though Rabbi Shammai allowed it only for unchastity; and did not in turn allow wives to divorce their husbands. It was a mooted point in the interpretation of the law. The Pharisees brought it to Jesus. He taught, reaffirming Genesis, that God made male and female, that a man should leave father and mother and cleave to his wife, that the two, not several, should become one flesh, that what God had joined together man should not put asunder, that divorce is not divinely ordained but permitted by Moses because of the hardness of man's heart, that to put away one's wife (Matthew alone allows adultery as a reason for so doing) and to marry another is to commit adultery, that to put away one's husband and marry another is to commit adultery, that to marry a divorced woman is to commit adultery. Jesus put the standard of faithfulness in marriage so high that the disciples hastily and mistakenly concluded: "If the case of the man is so with his wife, it is not expedient to marry" (Matt. 19: 10), thus reflecting the prevailingly low standards of the time. Yet

an institution thus divine in its origin is not a supreme good in itself, nor yet eternal in its character: not a supreme good in itself, for at times it must be left for the sake of the Kingdom of God, a sacrifice rewarded by manifold more in this time, and in the world to come eternal life; nor eternal in character, being physical, for in heaven there is neither marrying nor giving in marriage, the angels in the presence of the Father being spirits without death and birth.

Safeguards Purity

The purity of the home Jesus safeguarded by stigmatizing mental adultery (Matt. 5: 28), in contrast with gazing on the heel or little finger of a woman forbidden by the rabbis; by teaching that only innocent men should stone guilty women; by redeeming the lives of sinful women; by considering the case, contrary to Jewish custom, of the woman putting away her husband; by attacking a sign-seeking generation as adulterous, not merely because of the absence of spiritual religion but because of lax standards of morality; and by enjoining severely radical means of securing self-control (Matt. 5: 29, 30).

No Discrimination Against Women

Undoubtedly he thought of the sphere of woman as being in the home, grinding at the mill preparing the meal for the daily bread, putting leaven into the meal, bringing water from the village fountain, hunting for a lost coin, and mending rents in old garments, though among the company of ministering women was Joanna, the wife of Chuza, the steward of Herod Antipas, who also, with other women, went to the sepulchre to embalm the body of Jesus. Though the rabbis taught that "he who talked with a woman was qualifying for Gehenna," Jesus talked with women, made them his friends, and rendered them service. There is nothing in the teaching of Jesus sanctioning discrimination

against woman, polygamy, polyandry, universal celibacy, free love, a double standard of morals, marriage as "an association terminable at the will of either party"; nothing sacrificing the family in the interest of the ideal, as did Plato; or making the family obligatory upon all. Those who should not marry are the physically unfit and the spiritually devoted who can receive it.

The Family a Type of the Kingdom

Jesus taught the duty of children to honor father and mother, exposed the hypocrisy of the Pharisees in offering as gifts to the Temple money with which they should have supported their parents, knew about fathers selecting good gifts for their children, drew illustrations from obedient and disobedient and prodigal sons, called God the Father of man, regarded all men as sons of God and so as brothers, transfigured family life in the prayer taught the disciples, took the family virtue of love rather than the state virtue of justice for the first and second commandments, and himself became the bridegroom of the Church in the thought of Paul and John. Thus the religion of Jesus may be translated "the family of God."

A Question

We have spoken of Jesus, not as a social reformer but as an inspirer of social reform, as giving not a social system but a social spirit, as providing not details of practice but principles. Shall we regard his teaching about divorce as an exception to, or an illustration of, his usual procedure? It would appear to be an exception, for once specific legislation, and as such tremendously significant of the importance Jesus attached to the monogamic union which is indissoluble, save for one cause (if indeed for that), and then is not to be followed by remarriage, except that that is not forbidden to the innocent party.

STUDY VIII

JESUS AND THE SABBATH

Why Treated

This subject is one phase of the succeeding topic, treated separately here because of its largeness and importance.

Omitted Phases of the Question

Our purpose does not require us to consider the origin of the Jewish Sabbath, the cause of its development, its festival character in Jewish religion, its strict legalistic observance in the time of Jesus, the minutiæ with which its observance was celebrated, or the current notion of the religious leaders that acceptance with God depended on observing the requirements of the law and also the tradition of the elders which had grown up about the law. Some of these things will briefly appear in the course of the discussion. Jesus was born in an age that trusted the formal observance of ritual for salvation, or acceptance with God. The two main occasions of ritual were the Sabbath and the sacrificial system.

Why Important

Under these circumstances the question of Sabbath observance must needs arise in the life and teachings of Jesus. The question is important also for moderns, for it is one phase of the abiding contrast in religion between the outer and the inner.

His Sabbath Associations

To begin with, the life of Jesus was naturally associated in a very intimate manner with the Sabbath. He formed as a youth the habit of going to the synagogue for instruction and worship, which continued during his public ministry. The synagogue had a keeper of the sacred roll, or book, of the Old Testa-

ment. Any male member of the congregation might take it, read, and comment. His fellow-citizens in Nazareth were not surprised that he should stand up to read—perhaps he had done so many times before; they were surprised only at what he said this time. Jesus observed the Sabbath according to the law of Moses throughout his public work, as he understood the law, not according to traditions that had grown up about it. He both healed and taught on the Sabbath. He even recognized the tradition that one was permitted to travel only a short distance, about a mile, on the Sabbath, in his injunction to his disciples that in view of the severity of the end they should pray that their flight be not in winter, nor on a Sabbath (Matt. 24: 20). The approach of the Sabbath, which in this case was also the Passover, hurried the preparations for his crucifixion and his burial, which must be done before sunset on Friday when the Sabbath began. He lay in the tomb on the Sabbath, but his appearances to his disciples were thereafter only on the first day of the week. Such in brief indicates how his life was outwardly related to the Sabbath.

Two Questions

What use did Jesus make of the Sabbath? And how did this use in some instances scandalize the Jews? These two questions can be considered together, Among the things Jesus did on the Sabbath, the following are recorded as of note.

Preaching in Nazareth

He preached in the synagogue in Nazareth, certainly once, perhaps twice. This was on the Sabbath day, the natural time for him to receive a hearing. He was rejected, not because of any violation of the Sabbath, but because of the content of his message. His fellow-citizens thought they knew him too well to justify them in acknowledging his claims.

The first conflict between Jesus and the Jews regarding Sabbath observance was occasioned by his curing the cripple at Bethesda. The man had been an invalid for thirty-eight years. Jesus saw him lying near the pool, knew he had been in that condition a long time, had compassion on him, and asked him: "Do you wish to have health and strength?" The sufferer replied respectfully to the sympathetic stranger that he had no one to put him into the pool when the water was moved, but while he was coming some one else would step down before him. Jesus said, "Rise, take up your mat, and walk." The man did as he was told and was restored. It was the Sabbath.

The Bethesda Cripple Cured

The Jews objected to the man's carrying his mat on the Sabbath day. If he were in danger of death, he could be carried on his mat on the Sabbath day, but as a cured man to carry his mat was to be carrying a burden, so doing work, and so violating the Sabbath. A man must empty even his pockets before the Sabbath, lest he carry a burden. The man's defense was that he who cured him told him to do so, but he could not tell them who it was, and Jesus had passed out unnoticed, the place being crowded. Later Jesus made himself known in the Temple to the man, who reported now to the Jews that it was Jesus who had restored him to health. Then the Jews began to persecute Jesus because, first, he had bidden a man carry a burden on the Sabbath day and, second, had healed a man not in imminent danger of death.

Objection of the Jews

The significant reply of Jesus to their accusation was: "My Father works unceasingly and so do I." This reply meant the Jews were mistaken in supposing God rested the seventh day after the six days of creation, that his nature was unceasing activity, that similar

Rebuttal of Jesus

activity on the part of Jesus was unobjectionable. His reply made the Jews all the more eager to put him to death because he both broke the Sabbath and spoke of God as his own Father.

Casting Out an Unclean Devil

Once in Capernaum on the Sabbath day he entered into the synagogue and taught. Unlike the scribes, quoting opinions, he taught with authority, that is, with independent interpretation and individual pronouncement of truth. There was a man in the synagogue who had a spirit of an unclean devil, that is, vile speech proceeded out of his mouth, and Jesus healed him. No objection was made, possibly none of the ritualistic Jews were present, but amazement came upon all, and there went forth a rumor concerning him into all Galilee.

Healing Peter's Mother-in-Law

That same Sabbath, on leaving the synagogue, he went to the house of Simon Peter and Andrew, with James and John. The mother of Peter's wife was sick with a high fever. They besought him for her and he healed her. Then in turn she ministered unto them. That Sabbath of two cures was over at sunset, after which many others, perhaps detained by religious scruples hitherto, appeared at the door and were healed.

Plucking Ears of Grain

Once in autumn Jesus was going through the grain fields on a Sabbath day. His disciples were hungry, and doubtless having learned from preceding experiences that Jesus was no legalistic observer of the Sabbath, began to pluck the ears of grain, rub them in their hands, and to eat. There would have been nothing improper in so doing on a week day. The law said: "When thou comest into thy neighbor's standing grain, then thou mayest pluck the ears with thy hand; but thou shall not move a sickle unto thy neighbor's standing grain" (Deut. 23: 25). But on a Sabbath day the

Pharisees held that plucking was reaping and rubbing was threshing, things not lawful on the Sabbath. They complainingly asked Jesus why his disciples did so.

Justified by Jesus

The answer of Jesus on this occasion was full and explicit, as though he fully realized the gravamen of the offense. First, physical need justified the conduct of the disciples, as illustrated by the example of David who, being hungry, ate the shew-bread in the house of God, and gave to those with him, though only the priests could legally partake of it. Physical need justified the violation of a ritualistic custom otherwise unlawful. Second, he asked, "Have ye not read in the law how that on the Sabbath day the priests in the temple profane the Sabbath, and are guiltless?" (Matt. 12: 5). That is, the law required the temple service which involved carrying burdens on the Sabbath, though that the law forbade. But the greatness of the Temple and the importance of its service was held to justify breaking the law. "But I say unto you that one greater than the temple is here" (Matt. 12: 6). That is, the service of persons, who are of supreme value, leaves guiltless those who break the Sabbath regulation. Third, he continues, "If ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless" (Matt. 12: 7). That is, in raising their objection, they were putting the letter of sacrifice, prescription, and regulation above the spirit of mercy, which relieves need even on the Sabbath. Fourth, he sums up the three answers given in an aphorism: "The sabbath was made for man, and not man for the sabbath: so that the Son of Man is lord even of the sabbath" (Mark 2: 27, 28). That is, even so valuable an institution as the Sabbath existed not for itself nor to be served, but to serve man, so that

the Son of man, sensing universal human need, could use the Sabbath for his own purposes. It was a wonderful statement of the case. Unfortunately we do not know how the Pharisees received it. Probably they were puzzled, though not convinced. Two opposing views of religion were in conflict—legalism and service.

Restoring a Withered Hand

On another Sabbath he entered again into one of their synagogues and taught. There was a man present with a withered right hand. The man was not in mortal peril, otherwise healing him would have been no offense. No doubt, too, the man could have waited till after sunset to be healed, when the Sabbath would be over, but it was convenient to heal him then and there. The scribes and the Pharisees watched Jesus to see whether he would heal him. They were seeking for some accusation to lodge against him. Jesus knew their thoughts, and he knew what he would do without fear or compromise. He said to the man: "Rise up, and stand forth in the midst." Then came their question: "Is it lawful to heal on the sabbath day?"

Defense of Jesus

The reply of Jesus in this case was: "I ask you, is it lawful on the sabbath to do good or to do harm? to save a life or to destroy it? What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much then is a man of more value than a sheep? Wherefore it is lawful to do good on the sabbath day." The argument here is by analogy from the precedent of a case which they allowed, that is, lifting a sheep from a pit on the Sabbath. How much more should a man be lifted out of his infirmity?

In this case we know the effect of his argument: they held their peace. There was no answer in reason. (Luke 6: 9; Matt. 12: 11, 12.)

Then Jesus "looked round about on them all with anger, being grieved at the hardening of their heart" (Mark 3: 5). He healed the man.

This so infuriated the Pharisees that they took counsel together what they might do to him, and went out and joined with their own enemies, the Herodians, who as a political party were ready to oppose any Messiah who would dethrone the Herods, that religion and politics combined might destroy him.

Further Self-Defense

Jesus was cognizant of this plot, and its occasion. Later, at the feast of tabernacles, Jesus defended himself in the Temple against the charge of Sabbath-breaking as follows: "I did one work, and ye all marvel because thereof. Moses hath given you circumcision (not that it is of Moses but of the fathers); and on the sabbath ye circumcise a man. If a man receiveth circumcision on the sabbath, that the law of Moses may not be broken, are ye wroth with me, because I made a man every whit whole on the sabbath?" (John 7: 21-23). The argument here is similar to that of the temple service above, *viz.* if it is guiltless to violate the Sabbath in performing circumcision that the law may be kept, how much more is it guiltless to violate the Sabbath in a work of mercy that a man may be made whole? The contrast is between legalism and personality. Helping a man is no more violation of the Sabbath than keeping a law.

Healing a Man Born Blind

On another Sabbath Jesus spat on the ground, made clay of the spittle, anointed the eyes of a man born blind, and sent him to wash in the pool of Siloam. Here was a case similar to that of the invalid on his mat—there was healing of a person not sick unto death and work involved in making and applying the clay. The man came seeing. His interested neighbors recognized

this as a case for Pharisaic consideration. They brought him to the Pharisees, not knowing where Jesus was. To them the man repeated his story. Some of them said: "This man is not from God, because he keepeth not the Sabbath." Others, however, said: "How can a man that is a sinner do such signs?" On this occasion they were unable to come at Jesus, but they excommunicated the man for defending him. To them making the blind see could not counteravail for making clay of spittle. Ritualistic restraint outweighed human service in their religion.

Healing a Bowed Woman

On another Sabbath he was teaching in one of the synagogues. There was a woman present who for eighteen years had been bowed together without being able to lift herself up. Jesus healed her by laying his hands upon her. This was a case unattended by any offending circumstance like carrying a mat or making clay of spittle, but was simply healing a person not near death.

The Objection

The ruler of the synagogue, steeped in the legalism of the Pharisees, was indignant because Jesus had healed on the Sabbath, and addressed the multitude: "There are six days in which man ought to work: in them therefore come and be healed and not on the day of the sabbath" (Luke 13: 14). His language recalled the six days of creation and suggested that coming and being healed was work.

Reply of Jesus

His address aroused the spirit of Jesus to reply: "Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, these eighteen years, to have been loosed from this bond on the day of the sabbath?" (Luke 13: 15, 16).

The law allowed them to loose ox or ass for watering, but not to loose a woman for healing. Such religion was deceptive, hypocritical. This clever thrust of Jesus was not without effect, for his adversaries were shamed and the multitudes rejoiced.

Healing a Man With the Dropsy

A sixth case of healing was that of the man with the dropsy. Five of these cases are reported by the physician Luke, and two of them by him only. In this instance Jesus was not in the synagogue but in the house of one of the rulers of the Pharisees, whither he had gone to eat bread. He was being watched, as usual. "And behold, there was a certain man before him that had the dropsy," who had probably made free to come in. This time Jesus took the initiative and asked the lawyers and Pharisees: "Is it lawful to heal on the sabbath, or not?" (Luke 14: 3). Perhaps through caution born of past experience, they held their peace. Jesus healed the man and let him go. Then he defended himself by an argument similar to that of the one sheep in the pit, as follows: "Which of you shall have an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?" (Luke 14: 5). If an ass is released, why not a man? They could not answer him. In fact, in all the cases of supposed breaking of the Sabbath, no answer is given to his position.

Types of Sabbath Deeds

So far we have noted that among the deeds done by Jesus, or his company, on the Sabbath day were these: attending the synagogue service, reading the Old Testament roll, commenting on it, teaching, plucking ears of grain as they walked through the fields, and healing the sick and afflicted. There is still another type of deed of Jesus on the Sabbath to be noted, namely, partaking of the festive meal.

A Sabbath Meal

The incident noted above of healing the man with the dropsy occurred on the Sabbath in the house of one of the rulers of the Pharisees. Jesus was being watched at the time, and he showed himself a most unusual guest. Not only did he work a deed of healing, but he spoke a parable against those who were choosing out the chief seats for themselves at the meal, gave instructions to his host as to inviting to his feast those who could not recompense him, and spoke also the parable of the slighted invitation to supper. These topics were all appropriate to the occasion and spontaneously given by Jesus. We do not know the effect.

The Supper in Bethany

Another illustration of the social festive meal on the Sabbath was that of the supper in the Bethany home. It was the Sabbath before the triumphal entry into Jerusalem on the following day. Lazarus, who had been raised from the dead, reclined at meat with them, Martha served, and Mary anointed his feet with a pound of "very precious" nard, and wiped them with her hair, filling the house with the odor of the ointment. Judas, the thieving treasurer, complained that the ointment was not rather sold and given to the poor. Jesus defended the generous expression of gratitude and hospitality in view of his burying, occurring the following Friday, which would soon remove him from them, while the poor always remained. Hearing of his presence in the village, the common people of the Jews came to see both him and Lazarus, on whose account many of the Jews believed on Jesus. On this account the chief priests included Lazarus also in the counsel of death.

Sabbath Hospitality No Offense

In accepting hospitality on the Sabbath Jesus did not violate any law or tradition of the elders. And though the accusation of Sabbath-breaking was one of

the chief causes of conflict between Jesus and the Jews, it was not a capital offense, and so did not appear in the charges against him at the trial. His use of the Sabbath caused other charges to be preferred against him, but was not itself a charge.

Points of Agreement and Disagreement

From this review of the deeds of Jesus on the Sabbath we may derive his point of view regarding its observance, and the points wherein he agreed and disagreed with the Jewish observance of the day. With his enemies he accepted the Sabbath as a religious institution, and criticised, not its existence, but the mode of its observance. The things he did on the Sabbath which excited no criticism were attending the synagogue, reading, preaching, teaching, and being entertained in homes. It is very probable that Jesus and his company did not violate "the Sabbath day's journey" tradition, that one should not travel on a Sabbath more than two thousand cubits—about a mile (*cf.* Matt. 24: 20). On the other hand, the things he did which commanded criticism were: allowing the disciples to pluck and rub ears of grain, healing, commanding a man to carry his mat whereon he had been lying ill, and making clay of spittle.

Conclusions

From his defense in these latter cases we can find no encouragement to Sabbatarianism, but the use of the Sabbath to do good to the bodies and spirits of men according to their need, and the recognition of religion not as legalism, but as divine and human service. Jesus himself kept the law in spirit, but rejected the traditions of the elders as heavy burdens grievous to be borne. It is thoroughly in keeping with the practice and teaching of Jesus that he should actually have spoken the words attributed to him by one of the manuscripts, as follows: "On the same day [as the incident

of the grain fields] seeing one working on the Sabbath, he said unto him, 'O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed, and a transgressor of the law.'" Jesus was no antinomian, nor yet a legalist, but a servant of the spirit.

The Lord's Day

It remains only to note that it is in full keeping with the free spirit with which Jesus observed the Sabbath, with his rejection of the idea that God rested on the seventh day or ever rests, with his teaching that the Son of Man is lord of the Sabbath, with his resurrection on the first day of the week, with his five appearances to his disciples only on the first day of the week, that the observance of the seventh day should have early passed to the first day of the week, and that this day even in the apostolic age should have come to be known as "the Lord's day" (Rev. 1:10).

This study will help us in the following one on the attitude of Jesus toward the religious authorities.

STUDY IX

JESUS AND THE RELIGIOUS AUTHORITIES

The Question

This is the appropriate title, suggested by the circumstances of the life of Jesus, under which to discuss the theme and have in mind the relation of Jesus to the church of his day. It will throw light on the question of the relation of followers of Jesus to the church of our day. The church, state, business, home, and school are our greatest social institutions. The public life of Jesus was spent in constant service of "publicans and sinners" under constant cross-fire from "the righteous," in ministering physically and spiritually to the multitudes while combating intellectually the scribes and Pharisees.

The Law and His Life

The outward life of Jesus was spent in continual contact with the influence of the synagogue and the leaders of the Jewish religion. The chief priests and scribes were able to tell Herod the Great that the Christ should be born in Bethlehem. According to the law of Moses, eight days after his birth he was circumcised; and again after forty days he was presented in the Temple. At the Presentation the righteous and devout Simeon blessed him and told Mary he was set for the falling and rising up of many in Israel, and for a sign which is spoken against. Likewise, the aged prophetess Anna spoke of him to all them that were looking for the redemption of Israel. "And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth" (Luke 2: 39).

The Law and His Infancy

The Law and His Boyhood and Youth

His parents, being devout persons and obedient to the law, were accustomed to go every year to the feast of the Passover. Jesus was brought up to anticipate his own celebration of this feast when he should be twelve. When the time came, he was prepared for it. The experience was an absorbing one to him. In his Father's house he saw the doctors of the law, heard them, asked them questions, and astonished them by his own understanding and answers. He derived from this experience something to think about henceforth. Thereafter, doubtless every year he observed the family habit of attending this feast. Without doubt also as a boy he had attended the village school in the synagogue where he learned to read the law and to write. Also he formed the habit of attending the synagogue service of instruction and prayer on the Sabbath.

Public Contact with the Religious Authorities

During his short public ministry he was constantly in even closer contact with the established religious life and leaders of the time. He ate twice, or perhaps three times, in the homes of Pharisees. He healed the daughter of Jairus, one of the rulers of the synagogue. Though regarding himself as free from the obligation, he nevertheless paid the half-shekel temple tax (Matt. 17: 24-27). He commanded the ten lepers to go and show themselves to the priests, as the law required cleansed lepers to do. He revealed to the rich young ruler his one weakness. He taught Nicodemus, a teacher in Israel, a ruler of the Jews, concerning the new birth necessary for the Pharisaic class, as for all.

Once when the Pharisees heard that the disciples of Jesus were baptizing more than John, he left Judæa, the scene of possible trouble, for Galilee. He taught in the synagogues in Galilee, especially in Nazareth

and Capernaum, and preached that the Kingdom was at hand. This did he also in the synagogues throughout Palestine. He answered the question of the Pharisees concerning the time when the Kingdom of God should come.

Jesus Respected the Law and its Offices, not its Officials

It is evident that the outward life of Jesus was spent in intimate contact with the religious authorities and their influence. It is also already apparent that Jesus kept the requirements of the Jewish law, and sought to avoid giving offense to the ecclesiastical powers. As we proceed, we shall see that his work brought him inevitably under their criticism, against which Jesus defended himself, then moved to the attack, which he correctly anticipated would cost him his life.

Sources of Conflict

Passing from contacts to conflicts, one of the main occasions of their hostile criticism was his works of mercy on the Sabbath day, previously considered.

The Sabbath

The Demand for a Sign

Another was the demand for a sign. The religious leaders wanted Jesus to work some supernatural and convincing wonder in their presence as proof of his Messiahship, or even religious leadership, such as casting himself down from the pinnacle of the Temple while being borne up by angels—a temptation he once for all rejected, at least until his second coming. He was working signs all the time in wonderful healings through compassion, with no intent of thereby being accepted as Messiah, but the Jews wanted something openly and obviously done to convince even skeptics. Thus, after cleansing the Temple, he was asked by the Jews: "What sign shewest thou unto us, seeing that thou doest these things?" (John 2: 18). Likewise in the borders of Magadan the Pharisees and Sadducees came and, tempting him, asked him "to show them a sign from heaven" (Matt. 16: 1). It was a repetition

of the temptation in the wilderness. Likewise, after his healing the dumb demoniac, the scribes and Pharisees in the presence of the multitude said: "Master, we would see a sign from thee" (Matt. 12: 38).

His Reply

Jesus never acceded to the demand for a sign. Instead he referred them to his resurrection, which they did not understand, though they and the disciples remembered the saying later, when they asked for the guard for the sepulchre and the disciples were confronted with the empty tomb. "Destroy this temple and in three days I will raise it up" (John 2: 19), he said.

(1) The Resurrection

He also referred them to the sign of Jonah the prophet, in connection with his own resurrection. Twice he gave them this reference.

(2) Jonah

Twice also he condemned the search for a sign as characteristic of "an evil and adulterous generation."

(3) "An Evil and Adulterous Generation"

Once, with withering sarcasm, he rebuked them for not being able to discern the signs of the times when their weather-lore allowed them to discern the face of the heaven.

(4) Weather Signs

Meaning of His Reply

What is the inner unity in these four answers to the demand for a sign? His resurrection was future; Jonah was past; the evil and adulterous generation, and the reading of weather-signs were present. The inner unity is that a generation doing wickedness and guilty of adulterous irreligion had only material but no spiritual insight. To accede to a demand for a materialistic wonder would likewise be ineffective. "If they hear not Moses and the prophets, neither would they believe, though one rose from the dead," Abraham says to Dives (Luke 16: 31). However, those who look for signs may some day remember the analogy between Jonah in the fish and Jesus in the tomb. These

occurrences were not given as signs, but may be taken as signs. In short, the order of existence itself is divine and no possible interference with it is effective with those devoid of spiritual insight. Jesus said, in effect, to the sign-seeking Jews: if you do not see God in what I am doing, still less would you see Him in what you demand that I do. It was the asseveration of inner spiritual insight against outer material eyesight.

His Forgiving Sins

Another cause of conflict between Jesus and the religious authorities was his forgiveness of sins. The occasion was when four friends of a man sick with palsy had let him down before Jesus through the tiles from the roof. Jesus saw their faith and doubtless also understood that the disease of the man was largely nervous, due to sins committed. Going to the root of the matter, Jesus said unto the sick of the palsy: "Man, be of good cheer, thy sins are forgiven thee." This caused certain of the scribes and Pharisees sitting there to reason within themselves, saying, "Why doth this man thus speak? He blasphemeth. Who can forgive sins but one, even God?" (Mark 2: 7).

The Sick of the Palsy

Anointing by a Sinner

On another occasion Jesus was anointed by a sinful woman in the house of Simon the Pharisee as he sat at meat. She brought a flask of ointment, perhaps the same she had used in enticing lovers in the city, stood behind Jesus weeping as he reclined at table, wet his feet with her tears, wiped them with the hair of her head, kissed his feet over and over again, and anointed them with the ointment. It was a gracious and humble expression of her penitent love, and Jesus appreciated it. But it scandalized Simon, his host, that a man considered a prophet should allow himself to be even touched by a sinful woman. By the parable of the two debtors and by contrasting what the woman

had done with what Simon had failed to do for his guest, Jesus justified her. "Wherefore I say unto thee, her sins, which are many, are forgiven, for she loved much." And to the woman he said, "Thy sins are forgiven" (Luke 7: 47, 48). Those who reclined at meat with him began to say within themselves, "Who is this that even forgiveth sins?"

His Reply

We have the reply of Jesus to the complaint only in the case of the man sick of the palsy, an incident reported by all the synoptic writers. He said: "Why reason ye these things in your hearts? Wherefore think ye evil? Whether is it easier to say to the sick of the palsy, Thy sins are forgiven thee, or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of Man hath authority on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, take up thy bed, and go unto thy house" (Mark 2: 8-11). The points in the reply are, first, it is evil to think he could not forgive sin; second, it was as easy to cure the soul as to cure the body, though, third, the cure of the body may give convincing proof of his authority to cure the soul.

His Disciples to Forgive Sins

It should be recalled in this connection that Jesus shared the power of forgiving sins on earth with Peter and the other disciples. At the time of the great confession, when Peter had answered: "Thou art the Christ, the Son of the living God" (Matt. 16: 16), Jesus said among other things: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Matt. 16: 18, 19). Again, in the conversation with the disciples on true greatness and forgiveness, Jesus used the same language in speaking to

all of them: "Verily I say unto you, What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven" (Matt. 18: 18). Still again, the risen Christ addressed his disciples: "Peace be unto you: as the Father hath sent me, even so send I you" (John 20: 21); and then, breathing on them, he continued: "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained" (John 20: 22, 23). He also taught that God would not forgive one who did not forgive, and that God would forgive one who forgave. The view of Jesus was that one sent of God expressed or withheld God's forgiveness. So he pronounced forgiveness, commissioned Peter and the other disciples to do the same, and also defined the sin which could not be forgiven, of which more presently.

"My Father"

Another criticism they passed on him was calling God his own Father. In defending himself against the charge of violating the Sabbath in healing the invalid at the pool of Bethesda, Jesus had said: "My Father worketh even until now and I work" (John 5: 17). The Jews sought then all the more to kill him, because in addition to breaking the Sabbath he "also called God his own Father, making himself equal with God" (John 5: 18). The offense here was not in calling God "Father" but "My Father."

At Bethesda

At the Feast of the Dedication

Again, at the feast of the dedication, Jesus asserted his sonship and unity with the Father. "I and the Father are one" (John 10: 30). When the Jews took up stones to stone him, Jesus answered them: "Many good works have I showed you from the Father; for which of those works do ye stone me?" The Jews

answered: "For a good work we stone thee not, but for blasphemy; and because that thou being a man, makest thyself God" (John 10: 32, 33). They had charged him with blasphemy also when he spoke the word of forgiveness to the man sick of the palsy.

His Reply

Jesus justified himself as the Son of the Father, first, by being able to do nothing of himself, and doing only as he first saw the Father doing, as quickening the dead, judging, receiving honor, and having life in himself; second, by not bearing witness of himself, but having the witness of John the Baptist, his own works, the witness of the Father Himself (at the baptism), and of the Scriptures. Jesus explained their rejection of him through their not having the love of God in themselves and receiving glory one of another. Both this charge and the answer of Jesus to it are contained only in John's gospel, the philosophical interpretation of the life of Jesus.

No Blasphemy in Sonship

Against the charge of blasphemy in calling himself the Son of God, Jesus replied by quoting the Scriptures they accepted: "Ye are gods" (Psalm 82: 6). If they to whom the word of God came were truly called "gods," could not he, sanctified and sent into the world by the Father, without blasphemy call himself "Son of God"? A careful study of the defense of Jesus against the charge of blasphemy in calling God his own Father indicates to me that Jesus meant by his Sonship that he worked in unison with the will of God, that he meant something functional and practical and nothing substantial or metaphysical. To the Greek philosophers doing was a form of thinking; to Jesus thinking was a form of doing.

In League with Beelzebub

The false charge against Jesus that wounded his sensitive nature most deeply and rankled most in his

memory was the charge that he was in league with the evil one. In his third temptation he had especially rejected such a league, though it might win him the world. The charge was first made just after the very unusual cure of one possessed with a blind and dumb demon. The multitudes marveled and were asking the Messianic question: Can this be the Son of David? But some of the scribes and Pharisees who had come from Jerusalem, hearing the question, said: "This man doth not cast out demons but by Beelzebub, the prince of the demons" (Matt. 12: 24).

A Blind and Dumb Demon

Again, on another occasion he healed a dumb man possessed of a devil. The multitudes marveled and said, "It was never so seen in Israel." But the Pharisees said: "By the prince of devils casteth he out devils" (Matt. 9: 34).

A Dumb Demon

Once in Jerusalem, at the feast of the dedication, when he said, "My teaching is not mine, but his that sent me. . . . Why seek ye to kill me?" the multitude caught up the cry of their religious leaders and said, "Thou hast a demon: who seeketh to kill thee?" (John 7: 20). This charge, however, hardly meant more than that they thought he was beside himself, as indeed even his friends and relatives once thought. At the same feast the charge was twice repeated by the Jews, as follows: "Say we not well that thou art a Samaritan and hast a devil?" (John 8: 48), and again, "Now we know thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my word, he shall never taste of death" (John 8: 52).

At the Feast of the Dedication

Once again, after his discourse on himself as the good shepherd, many of the Jews said: "He hath a devil and is mad; why hear ye him?" though others said:

"He hath a Demon"

"These are not the sayings of him that hath a devil. Can a devil open the eyes of the blind?" (John 10: 20, 21).

His Reply Insanity Denied

To the charge repeatedly made by the Jews and once made by the multitude that he had a demon of insanity, Jesus uttered a categorical denial: "I have not a demon; but I honor my Father, and ye dishonor me" (John 8: 49).

Refutation of Charge of League with Beelzebub

To the charge that he was in league with Beelzebub, a stinging charge that cut to the quick, he answered in parables. How can Satan cast out Satan? A kingdom, city, or house that is divided against itself cannot stand.

Besides, in retort, Jesus asked, "By whom do your sons cast them out? therefore they shall be your judges" (Luke 11: 19).

Further, Jesus was spoiling Satan's goods, which he could not do unless, being stronger, he had first overcome Satan. Not being with Satan, he must be against him.

In this connection Jesus, who, "by the finger of God," through the Holy Spirit had done his work which was falsely attributed to an unclean spirit, said the charge was an eternal sin which should never be forgiven, neither in this world nor in that which is to come. All other sins, even speaking against the Son of Man, should be forgiven.

From this definition of the unpardonable sin, Jesus passed on to sternest rebuke in the words: "Ye offspring of vipers, how can ye, being evil, speak good things?" (Matt. 12: 34).

Then he likened "this evil generation" to a man cleansed of one unclean spirit who later receives it back with seven others more evil than the first. No

other charge against Jesus does he so elaborately refute.

The sum of his refutation is (1) it is absurd that Satan should be his own enemy; (2) Jesus as the enemy of Satan in working cures is stronger than he; (3) to attribute deeds inspired by the Holy Spirit to Satan is an unforgivable sin, showing a dead soul incapable of forgiving and so receiving forgiveness; (4) such evil things proceed out of an evil heart; and (5) the evil heart of this generation is due to a self-righteous legalism, a religion of emptiness, harboring not only uncleanness but seven other spirits more evil still. Thus he returned the charge of having an unclean spirit on his accusers seven times over.

Recalling the Charge

But that the charge rankled still in his memory is seen from the fact that one thing he said among many in sending out the twelve, having given them authority over unclean spirits, was: "If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. 10: 25).

Association With Sinners

Another charge brought against him by the religious authorities was associating with sinners. We saw above how Simon the Pharisee thought Jesus could not be a prophet because he allowed a penitent sinful woman to touch his feet.

At the feast made for Jesus by his publican disciple, Matthew Levi, in his house in Capernaum, a great multitude of publicans and sinners came and sat at meat with them. On seeing it, the Pharisees and their scribes murmured against his disciples and said: "Why eateth your master with publicans and sinners?" (Matt. 9: 11).

On another occasion, when all the publicans and sinners were drawing near unto him to hear him, both

the Pharisees and the scribes murmured, saying, "This man receiveth sinners and eateth with them" (Luke 15: 2).

His Reply

The reply of Jesus to these criticisms, so obvious now to us that its significance for his period is somewhat dulled, was first, the sick, not the whole, have need of a physician; second, God desires mercy, not sacrifice; and third, the three parables of the one lost sheep from the flock of one hundred, the one lost piece of silver from the collection of ten pieces, and the lost younger son of two. There is doubtless some satire in the saying "I came not to call the righteous" (Matt. 9: 13)—only in their own esteem were the Pharisees righteous. The three parables teach that the Pharisees and scribes, so far from being critical and surly, should imitate the angels and rejoice over one repentant sinner. In the parable of the lost son, the attitude of the Pharisees and scribes is portrayed in the elder son while the younger son represents the "sinners."

Not Fasting

Another criticism was that his disciples did not fast. Both the disciples of John and the Pharisees were fasting. Jesus himself reports the criticism as follows: "John came neither eating bread nor drinking wine; and ye say, He hath a devil. The Son of Man is come eating and drinking, and ye say, Behold a gluttonous man and a wine-bibber" (Luke 7: 34). The difficulty impressed itself upon John's disciples also, some of whom came to Jesus and said: "Why do we and the Pharisees fast oft, but thy disciples fast not?" (Matt. 9: 14).

His Reply

(1) The Bridegroom

Jesus replied to this difficulty by likening himself to a bridegroom and the disciples to the sons of the bride-chamber. The Gospel was the occasion of festive joy.

(2) A Wedding

On another occasion Jesus used a similar figure when he likened the generation which rejected both John and himself to children in the market-place who would play neither funeral nor wedding.

(3) A Time to Fast

But the day would come, he told the disciples of John, when the bridegroom would be taken away, and then his disciples would fast.

(4) New Cloth and Wine

Further, he told them that the Gospel was like new cloth or new wine, not to be used on old garments or put in old wine-skins, such as fasting.

He also explained their difficulty very tactfully to them in observing "no man having drunk old wine desireth new" (Luke 5: 39). Jesus neither proscribed nor prescribed fasting; he allowed and encouraged it under certain conditions of need, and gave instructions concerning it, as a secret observance to the Father, in the Sermon on the Mount.

Eating Without Washing

Once upon his disciples and once upon himself criticism was passed for eating without first washing the hands. Such washing to the Pharisees was a part of ceremonial cleanness; today it would be a part of hygienic cleanliness.

Complaint Against the Disciples

The Pharisees and some scribes who had come from Jerusalem observed that the disciples ate their bread with defiled, that is, unwashen hands. This was against the tradition of the elders, kept by the Pharisees and all the Jews, who washed their hands up to the elbow before eating; otherwise, they ate not. On returning from the contaminating market-place, they bathed before eating. Other things they received from the elders to hold were the ceremonial washings of cups, pots, and brazen vessels. So these Pharisees and scribes, seeing the disciples eat bread without first washing their hands, asked Jesus: "Why walk not thy disciples according to the

tradition of the elders, but eat their bread with defiled hands?" (Mark 7: 5).

Complaint Against Jesus

The other occasion was just after having spoken the parable of the Good Samaritan. A Pharisee asked Jesus to dine with him. The invitation was accepted and Jesus went in and sat down to meat without having first washed. No doubt he intentionally and purposefully omitted observing the traditional ceremony of oblation. But when the Pharisee saw it, he marveled that Jesus had not first washed before dinner.

His Reply Defending His Disciples (1) Hypocrisy

How did Jesus defend his disciples and himself against the charge of ceremonial defilement? He said, first, it was hypocrisy to hold fast the tradition of men and leave the commandment of God. Such service was of the lip, not of the heart.

(2) Corban

Second, an example of such hypocrisy, whereby the word of God was made void by the tradition, was the *Corban,* in which a gift to the Temple took the place of honoring one's father and mother in a practical way. "And many such like things ye do" (Mark 7: 13).

(3) True Defilement

Third, true defilement is not from without in, through the mouth, but from within out, from the heart. This instruction Jesus gave to the multitude as well as to his disciples and the Pharisees. It caused the Pharisees to be offended, and the meaning of it had to be explained privately to the disciples.

His Reply Defending Himself

In further defense of himself, Jesus said to his host, the astonished Pharisee, first, that a religion of externals was foolish, cleansing the outside of cups and platters, and, second, that a religion of inward purity was essential, without extortion and wickedness. All outward things are clean to those clean within.

Pharisaic System Denounced

At this point the indignation of Jesus against the whole Pharisaic system of ritualism, legalism, formal-

ism, and externalism rose to the pitch of woeful denunciation. The Pharisees tithed mint, rue, and every herb, legal minutiæ properly observed, but omitted justice as between man and man and the love of God. They loved the chief seats in the synagogues and the salutations in the market-places. "Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not" (Luke 11: 44).

Summary of Sources of Conflict

The eight main sources of conflict between Jesus and the religious authorities accordingly are: Sabbath observance, the demand for a sign, the forgiveness of sins, his Sonship to the Father, how he cast out devils, eating and drinking with publicans and sinners, not fasting, and not washing before eating. The eight are all phases of the one contrast between religion of outer form and inner fact.

Intellectual Traps

In addition to these conflicts in religious opinion and practice between Jesus and the ecclesiastical authorities, there were intellectual conflicts due to their animosity and their desire to discredit him in the eyes of all. They set traps for him, usually in the form of a dilemma. Should the adulterous woman be stoned? "Yes" meant forfeiting his influence with "sinners"; "no" meant the religious offense of rejecting Moses.

Stoning a Sinner

Divorce

Is it lawful for a man to put away his wife? "Yes" meant sanctioning the adultery of the adulterous generation he had condemned; "no" meant the rejection of Moses who provided for divorce.

Tribute

Is it lawful to give tribute unto Cæsar or no? "Yes" meant lack of Jewish patriotism; "no" meant Roman sedition.

The Resurrection Question

"Whose wife shall she be in the resurrection?" asked the Sadducees, who denied the resurrection and were ready to show the absurdity of her being the wife

of any one or all of the seven brothers who had her. Jesus rejected their presupposition.

How He Escaped

From these and other entangling puzzles Jesus extricated himself quickly and successfully through his moral insight and surpassing intellectual skill, sometimes taking the bull by both horns, as in the case of the tribute; sometimes escaping between the horns, as in the question concerning the resurrection. The religious authorities tried, but did not succeed in entrapping him in his talk. They were clever, but he, though not learned in their schools, and trusting to what it should be given him to do and say, was more clever. Each entangling question and his reply might be studied in detail with profit.

Straight Difficult Questions Put to Him "Who is My Neighbor?"

At times, desiring to justify themselves, they put to him straight but difficult questions. Such was the question, "Who is my neighbor?" of the lawyer, who was doubtless ready to love his Jewish neighbors, but not the half-Jewish Samaritans. The parable of the Good Samaritan was the answer Jesus gave.

"By What Authority?"

Following the cleansing of the Temple, when Jesus was walking in the Temple, teaching the people, and preaching the Gospel, a similar question was put to him by the chief priests, scribes, and elders of the people: "Tell us, by what authority doest thou these things? and who gave thee this authority?" Jesus answered with one of their own kind of questions—the dilemma: "The baptism of John, whence was it? from heaven, or from men?" (Matt. 21: 25). He had caught them—either they had rejected a heavenly baptism or they would be stoned by the people for calling it earthly. With intellectual insincerity they retreated from the difficulty by denying that they knew whence the baptism was. They having refused to an-

swer him, Jesus refused to tell the source of his authority. But he had suggested to them that, had they treated John aright, and received his baptism, they would have known the source of his own authority. He could answer their questions, but they could or would not answer his.

How He Silenced Them

His final silencing question was, "If David then call him Lord, how is he his son?" (Matt. 22: 45). The answer they could not find, because their materialistic conception of the Christ was such that they could not think of David as calling his physical son his Lord. It was the way Jesus had of indicating the spiritual, not temporal, character of the Messiah. The Jewish preconceptions prevented their seeing the point. No one was able to answer him a word. From that day they did not dare ask him any more questions. The intellectual combat was over, and only the common people still heard him gladly. He could not be discredited by fair means, they would resort to foul. Before passing, however, to the base strategy whereby the religious authorities finally got him in their power, we must briefly review his teaching, general in character and other than the preceding events, concerning them.

Teaching Concerning the Law

Jesus combined respect for the law of Moses and obedience to it with rejection of its living official representatives. He went behind the letter of the law to its spirit and he surpassed the law in his requirements, as in the matters of retaliation, forgiveness, murder, adultery, forswearing. This he regarded not as destroying, but as fulfilling the law. He rejected the traditional accretions to the law, made all meats clean, cleansed the Temple of the sacrificial system, and said Jerusalem as the capital of a theocratic state should be destroyed. He taught respect for those that sit in

Moses' seat, yet one was not to do as they did. Even the Sabbath day's journey he respected, which perhaps is his nearest recognition of one of the traditions of the elders. Only the Gentile, not the Jewish, Christians in the early Church were exempted from the law of Moses in circumcision, etc. He repeatedly called for the view of Moses as his point of departure in answering a question. "What is written in the law? How readest thou?" (Luke 10: 26). "What did Moses command you?" (Mark 10: 3). With his two major commandments he summarized Moses and the prophets. He took the text for his social mission from Isaiah. Twice he recognized in John the Elijah who was to come, though John himself had said he was not Elijah. He recognized that a scribe who had been made a disciple of the Kingdom would, like a householder, bring forth out of his treasure things new and old.

Conservative Progressive Radical

Jesus was thus conservative on the essentials of the law, progressive in substituting the spirit for the letter and the inner virtues for the sacrificial system, and radical in rejecting the traditions of the elders. John sums up the situation thus: "For the law was given by Moses, but grace [spirit] and truth [sincerity] came by Jesus Christ" (John 1: 17).

Sonship Transcends, not Abrogates, the Law

Yet Jesus recognized in his sense of unity with the Father, and so in his personal witness to spiritual truth, something greater than anything that had preceded him. This greater thing was the fulfilment of the law; it was new cloth, new wine; it was greater than the Temple, than Solomon, than Jonah; it existed before Abraham; it was God's idea of what a man ought to be; according to John, it was in the beginning, it was with God, it was God. The consciousness which Jesus had of God as Father and the results flowing there-

from made even the jots and tittles of the law pass away for him and his true followers.

Changes in Attitude Toward the Authorities

There is development in the attitude of Jesus toward the religious authorities from avoidance of giving offense, to defense against criticism, to victorious intellectual combat, to open denunciation and public pilloring in parables. He early anticipated that his position would in the end cost him his life, according to the Scripture. We have now to consider his warning against their practices and his denunciation of them.

The Principle Excluding the Pharisees from the Kingdom

For his disciples he laid down the principle: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven" (Matt. 5: 20). The essential difference was between righteousness before men and before God. Three illustrations are given—alms, prayer, and fasting. In giving alms, instead of sounding the trumpet, the left hand is not to know what the right hand doeth. In praying, instead of standing in the synagogues and on the street corners, one is to enter into his inner chamber and shut the door. In fasting, instead of disfiguring the face, the face is to be washed and the head anointed. "Else ye have no reward with your Father who is in heaven" (Matt. 6: 1). Righteousness done before men to be seen of them is hypocrisy. This principle and its applications appear as part of the charter of the Kingdom in the Sermon on the Mount.

"The Sons of the Kingdom" Cast Out

On hearing the words of faith of the Roman centurion, Jesus marveled at him, and said to the multitude that he had not found so great faith even in Israel, that many should come from the east and the west and recline with the patriarchs in the Kingdom of heaven, but that "the sons of the kingdom," that is,

the privileged ones in Israel, from whom more than self-righteousness was due, should be cast into the outer darkness.

The Rulers not Shepherds, nor Harvesters

The religious authorities were to Jesus no shepherds of the people. Repeatedly he had compassion on the multitudes as sheep having no shepherd. So it was before sending forth the twelve. The multitudes "were distressed and scattered, as sheep not having a shepherd" (Matt. 9: 36). Among them he saw a plenteous harvest, but few laborers. The Lord of the harvest should be entreated to thrust forth laborers into his harvest. The twelve were to go two by two "to the lost sheep of the house of Israel" (Matt. 10: 6). So it was before feeding the five thousand; he had compassion on the multitudes, because they were as sheep not having a shepherd; and he welcomed them, and spoke to them of the Kingdom of God, and healed them. To the Canaanitish woman crying after them in the borders of Tyre and Sidon, Jesus said at first that he himself was "not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24).

Maltreatment of Prophets

On sending forth the twelve on their mission, Jesus warned them to beware of men who should deliver them up to councils and scourge them in their synagogues. Likewise the hypocrites were warned to their faces against killing, crucifying, scourging, and persecuting prophets and wise men. And there was the lament over Jerusalem.

Blind Guides

When the disciples reported that the Pharisees were caused to stumble at his teaching concerning inward cleansing, he said that every plant not planted by his heavenly Father should be rooted up. "Let them alone: they are blind guides. And if the blind guide the blind, both shall fall into a pit" (Matt. 15: 14).

The Leaven of the Religious and Political Rulers

Having just refused the demand of the Pharisees and the Sadducees for a sign, he charged his disciples to take heed and beware of the leaven of the Pharisees and the Sadducees and of Herod. At first they thought he was rebuking them for having forgotten to take bread, but he made them understand that he spoke not of the leaven of bread, but of their teaching. Later he defined the leaven of the Pharisees as hypocrisy.

Legalism Rejected

Jesus rejected the hint of legalism among his disciples. Peter wanted to count the number of times that a sinning brother might be forgiven. "Until seven times?" Jesus replied that seven times was a measure of forgiveness for a sinning, repentant brother for only one day. Then, transcending the numerical viewpoint, he added, "Until seventy times seven." Then he spoke the parable of the king reckoning with his servants, showing that man's offenses against man are small, and should be forgiven from the heart, in order that forgiveness for great offenses against the heavenly Father may be received.

Woe Upon the Lawyers (Scribes)

When Jesus pronounced woe upon the Pharisees, as concealed tombs because of their outer cleansing and inner extortion and wickedness, the lawyers present felt themselves reproached also. Jesus then pronounced woe upon the lawyers because first, they put grievous burdens on men without assisting in carrying them; second, they built the tombs of the prophets whom their fathers killed, thereby witnessing and consenting to such deeds; and third, they took away the key of knowledge, not entering themselves and hindering those that were entering. The class afflicted by the lawyers' reading of the law Jesus doubtless especially had in mind in his invitation to those that "labor and are heavy laden."

The Woes of the Hypocrites

Jesus used the term "hypocrites" of the two classes, the Pharisees and the scribes, who were the same as the lawyers. After putting the Sadducees to silence in his answer to their question about the resurrection, and also the Pharisees with his question about the Christ as the son of David, Jesus warned both the multitudes and his disciples against the "hypocrites." Their religion was only a show; they devour widows' houses while for a pretence making long prayers; their words must be obeyed, since they sit on Moses' seat, but their deeds must not be imitated; they impose, but do not lift, burdens; they love to be called of men "Rabbi"; they shut the Kingdom of heaven against men; they victimize their proselytes; they are blind fools and guides to distinguish between the Temple and its gold, the altar and its gift, in the oath; they tithe mint, anise, and cummin, and leave undone justice, mercy, and faith, thus straining out the gnat and swallowing the camel; they cleanse the outside of cups and platters, but themselves within are full of extortion and excess; they are "whited sepulchres," beautiful without and unclean within; they build the sepulchres of the prophets slain by their fathers—self-righteously in each case. And then, with a final crack of the whip of violent denunciation: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" (Matt. 23: 33).

Teachings Against the Rulers in Parables

Such warnings were open and direct. Jesus also used the method of parable in attacking the religious leaders. To certain ones that trusted in themselves that they were righteous and set all others at naught, he spoke the parable of the Pharisee and the publican praying in the Temple. The barren fig tree, having the leaves of promise but no fruit, he cursed as typical of

the showy but empty religion of the leaders. The parable of the man with the two sons sent to work in his vineyard showed them that the publicans and harlots precede them in the Kingdom. The parable of the householder and the wicked husbandmen taught them that the Kingdom should be taken away from them and given to a nation bringing forth the fruits thereof. The parable of the marriage feast taught them that many are called but few are chosen.

Safety for Jesus in the Presence of the Multitudes

Hearing these parables, the chief priests, scribes, and Pharisees perceived he was speaking of them. Only their fear of the multitudes, who took Jesus for a prophet, restrained them from laying hold on him then and there. For the people repeatedly noticed that he taught as one having authority, speaking his own independent mind, not as the scribes, quoting the opinions of others.

Objections to the Hosanna Song

Though fearing to lay hands on him, the leaders dogged his steps. The Hosanna song of the multitude of the disciples at the humble triumphal entry into Jerusalem they could not abide. Some of the Pharisees from the multitude said unto him, "Master, rebuke thy disciples" (Luke 19: 39). They even complained to him when some of the children in the Temple caught up and continued the same song: "Hearest thou what these are saying?" (Matt. 21: 16). He gave them no comfort by denying that he was the "King of Israel" in the sense the palm-waving singers meant it. He stopped their objections by reference to the sympathy of the stones and the perfect praise of the children.

Good Pharisees

Not that all the Pharisees were opposed to him or he to them. Nicodemus was one of the rulers of the Jews. It was certain Pharisees who once warned him to escape the domain of Herod who was seeking his life.

To one of the scribes, answering discreetly, he said: "Thou art not far from the kingdom of God" (Mark 12: 34). Many even of the rulers believed on him, but confessed it not, fearing excommunication from the synagogue by the Pharisees, still loving the glory from men more than the glory from God. To the separatist Pharisees it seemed a thing incredible that any of their sect or of the rulers should believe on him.

Base Strategy and Violence

The religious authorities, having had their open criticisms parried successfully, having failed to entrap him in his talk, being unable to answer his questions in intellectual combat, having been openly excoriated, and suffering from the sting of his parables—the more effective because veiled—finally resorted to base strategy and physical violence. Even so, he might easily have escaped from their hands, as indeed he had done many times before, had he not recognized that his hour was now come. They were Pharisees till the end, being murderers at heart and in fact, but not on a feast-day, fearing the people, nor on the Sabbath, nor would they enter Pilate's palace, fearing defilement for the passover.

Secret of the Hostility to Jesus

What was the secret of the hostility of the Pharisees to Jesus? It was self-preservation. At a council held by the chief priests and the Pharisees the question was: "What do we? for this man doeth many signs. If we let him thus alone, all men will believe on him; and the Romans will come and take away both our place and our nation" (John 11: 47-50). It was at this council that the high priest himself, Caiaphas, who was later to be his judge, deliberately suggested death as the answer to their question. This counsel was accepted. At the triumphal entry the Pharisees said among themselves: "Behold how ye prevail nothing;

lo, the world is gone after him" (John 12: 19). It was evident to Pilate that through envy the chief priests had delivered him up.

Final Events

In studying the relation of Jesus to the religious authorities, it is not necessary to trace in detail how they accomplished their purpose through the betrayal by Judas; the arrest without resistance; the farcical trial before Annas, Caiaphas, and the Council; the double set of religious and political charges—falsities and misunderstanding; the Council's acting as his accusers before Pilate; stirring up the multitude to demand the release of the robber Barabbas, not Christ; their failure to secure from Pilate the superscription desired; their mockery of him on the cross; his burial by two of their rulers, his secret disciples; and their request of Pilate for a guard for the sepulchre. The request for the guard, their last act concerning their victim, carries tacit admission that the crucifixion was wrong: if his disciples should steal him away and say: "He is risen from the dead," "the last error will be worst than the first" (Matt. 27: 64). Under all these unparalleled circumstances Jesus bore himself with the submission of strength before those who so disgracefully sat on Moses' seat.

Summary

Thus we have briefly traced the long story of the relations of Jesus to the religious authorities of his day. It was one of the two or three major factors in his public life. We have seen how the religious life of his day shaped his early years; how he sought to avoid giving offense to the religious authorities; how they criticised his conduct and teaching and his self-defense; how he escaped their intellectual traps; how in turn they were caught in the toils of his questions; how he openly denounced them sternly, and spoke many

parables concerning them; and how finally through baseness, violence, and the miscarriage of justice, they overcame him, he surrendering himself.

We undertook this study of the social attitude of Jesus toward the most important interest of human life as officially organized in his day with a view to applying it, though briefly, to the social attitude of his followers today toward organized religion. As the scribes and Pharisees regarded themselves as sons of Abraham, so the churches today regard themselves as Christian. What would Jesus say to the churches? And what to us?

His Social Attitude Toward Religion

His attitude has nothing in it of religious stand-patness or of religious peace at any price. His was a bold though gentle spirit, aroused to energetic attack by the formal, external, ceremonial, and legal religion of his day. He conserved essentials, he relegated non-essentials, he advanced to a position of freedom and individual initiative in religion. This he did under the sense of constant and immediate inspiration from the Father above. He respected the law and its offices, though transcending it. He received criticism and rejoiced in meeting it. He recognized verbal nets spread to entangle him and was able to avoid them. He met question with successful counter-question. He warned against the leaven of his enemies privately and denounced them publicly. He did not hesitate to alienate easy friends and to make enemies of critics by witnessing to the truth. He made no compromise with evil and played no trick on his soul. He foresaw death as the price of his position, cheerfully paid the price, considered he had overcome the world, and comforted his friends the while. Such was his social attitude toward religion. To his followers he says: "Have salt

in yourselves" (Mark 9: 50), "Follow me" (John 12: 26), "As the Father hath sent me, so send I you" (John 20: 21).

What He Saw in the Name of Religion

In the synagogues, the Temple, and among the religious rulers of his day he saw men making long prayers and devouring widows' houses, observing the Sabbath but not relieving the sick and needy, praying before men but not before God, meeting purchasers but not God in the Temple, tithing vegetables but neglecting justice and mercy, adulterers avoiding ceremonial defilements, extortioners washing the outside of cups, doctors of the law dishonoring its spirit and letter, ostentatious alms-givers and fasters—a religion of leaves without fruit. "Howbeit, when the Son of Man cometh, shall he find faith on the earth?" That was his question of the future. By "faith" he meant life in vital touch with the heavenly Father. "Why call ye me Lord, Lord, and do not the things that I say?" (Luke 6: 46).

Spirituality and Sociality

What would Jesus say to us and to the churches? It is a large question and we cannot be sure, but my impression is that in his real presence we should first spiritualize and then socialize our lives, and our churches would first spiritualize their vision and then socialize their programs.

STUDY X

JESUS AND SOCIAL REFORM

Principles, not Programs

Social reform according to Jesus derives from principles, not expedients or programs. Though Jesus nowhere enumerates these, we may reduce them to nine. They are principles, that is, unaffected by the social conditions to which they apply; they are not an inelastic social constitution. They are the mustard seed growing into the greatest of man's sheltering religions; they are the leaven leavening the whole lump of human society. Jesus nowhere gives a systematic statement of them; he simply lives them and when the occasion demands, he voices them.

Nine Principles

These principles are: (1) love to God and man; (2) the fatherhood of God; (3) the brotherhood of man; (4) the infinite worth of the individual; (5) as a consequence of all the preceding, full recognition of women and children; (6) an ideal of divine perfection; (7) life as achievement for God; (8) the influence of personality; and (9) progress by growth.

Love to God and Man

A few words concerning each of these. When the scribe asked Jesus one of the much-debated questions among the students of the law, namely, Which is the greatest of all the commandments? Jesus replied, purposely using the language of the Old Testament: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength" (Mark 12: 30). But, being unwilling to separate in either thought or fact the love of God from the love of man, Jesus went on to add: "The

second is this, Thou shalt love thy neighbor as thyself" (Mark 12: 31), thus bringing together what Deuteronomy and Leviticus separate, and forever uniting in Christianity the claims of religion and morality. Against the Jews he lodged the charge: "But I know you, that ye have not the love of God in yourselves" (John 5: 42). No other commandment is greater than these inseparable two. The scribes and Pharisees were hypocrites because they rightly tithed mint, anise, and cummin for God, but wrongly left undone justice and mercy for man—"the weightier matters of the law" (Matt. 23: 23). They were hypocrites, "making void the word of God" (Mark 7: 13), because they gave to the Temple money with which they should have supported their parents. The Pharisees, objecting to the disciples' plucking the ears of corn on the Sabbath day, did not know the meaning of Hosea's words put in the mouth of Jehovah: "I desire mercy and not sacrifice" (Matt. 12: 7). The ethical service of man is better than the ceremonial service of God. The gift is not to be offered before the altar of God until one's offended brother is reconciled. The parable of the Good Samaritan seems to teach that the neighbor we are to love as ourselves is any one in need whom we can benefit. So far from hating any human being, even our enemies are to be the objects of love and prayer. The Golden Rule is not limited in its statement to race or place. Such love for God and man will inevitably effect social as well as individual transformation.

The Fatherhood of God

"We love because he first loved us," says John (I John 4: 19). The parable of the Unforgiving Servant teaches that, in view of God's forgiveness to man, it is man's simple duty, and not a matter of magnanimity, to forgive one's brother. Supporting the love of man

to man is the love of God to man, who makes his sun shine and sends the rain on the evil and the good. From the time Jesus as a lad of twelve spoke of God in the Temple till he commended his spirit to Him on the cross as a young man of nearly thirty-three, God was regarded as Father. In the five recorded prayers of Jesus, God is addressed only as Father. God is referred to once as "the Great King" (Matt. 5: 35), and once as "the Lord of the harvest" (Luke 10: 2). The very nature of God is fatherliness, giving good things to them that ask him, even the Holy Spirit. If men, who are evil, give good gifts unto their children, Jesus' argument was, how much more shall the heavenly Father do so? The parable of the Prodigal Son teaches that the Father watches and longs for the wandering boy's return and finally welcomes him with kisses, raiment, and merry-making. Jesus regarded God as the Father not because He is the Creator of all, but because He loves all, as John caught from him the idea that "God is love." The word "Father" occurs forty-five times in Matthew, five in Mark, seventeen in Luke, and ninety in John. The Father seeks worshipers in spirit and in truth. Jesus taught his disciples to pray the social prayer beginning "Our Father," and he sent them the message: "I ascend unto my Father and your Father" (John 20: 17). The earthly kingdom was that of the Father. It is difficult to single out the primary principle in the thinking of Jesus; perhaps we should not be far wrong in making it the universal Fatherhood of God. Jesus took the idea of God as the Father of Israel or of some individual Israelite and widened it into the absolute Father, "Our Father," the Father of all men everywhere. It is a socializing conception.

The Brotherhood of Man

There are three senses of the term brotherhood, first, a family relation; second, a spiritual relation; third, a natural universal human relationship. Of these three the first is due to heredity, the second to the performance of the Father's will, the third to the all-Fatherhood of God. Of these the first is the closest physically, the second is the most intimate, and the third is the widest. Jesus had brothers (or relatives) in the Nazareth home, spiritual brothers in the circle of his disciples, and human brothers among all the sons of men—he "the Son of man." Jesus subordinates the family to the spiritual relationship ("Call no man your father on the earth, one is your Father, even he who is in heaven," Matt. 23: 9; "Whosoever shall do the will of my Father in heaven the same is my brother and sister, and mother," Matt. 12: 50), though illustrating and emphasizing filial duties, and presupposes as well as clearly teaches the universal brotherhood of man. This third meaning of the term is the one with social dynamic in it. We are to love not merely our brothers in the flesh, as even "the Gentiles" do; not merely our brothers in the spirit, as even the Jews were ready to love their Jewish "neighbors," not recognizing the despised half-Jewish Samaritans as neighbors to be loved; but our brothers in nature as fellow human beings. Whosoever is angry with such a "brother" is in danger of the judgment; whosoever uses to such a "brother" the contemptuous term *Raca* is in danger of the council; whosoever has offended such a "brother" must first placate him before offering a gift at the altar; the mote in such a "brother's" eye is not to be noticed when there is a beam in one's own eye, but first the beam is to be cast out of one's own eye before one can see clearly to cast the mote out of one's

"brother's" eye. The same teaching on the hill that presents God as the Father of all mankind (Matt. 5: 45), not merely the Father of the Jews, or even of the members of the Kingdom, presents our fellow human being as our brother, whom we are to treat in the ways indicated, "that ye may be sons of your Father who is in heaven" (Matt. 5: 45). The "brother" is to be forgiven not formally seven times, but, indefinitely, seventy times seven. The Father in anger will punish those who do not from their hearts forgive every one his "brother" (Matt. 18: 34, 35). That the term "brother" is here used universally and not merely with reference to the Christian brotherhood is clear from the social safe-guard of the "Lord's prayer": "For if ye forgive *men* their trespasses your Heavenly Father will also forgive you. But if ye forgive not *men* their trespasses, neither will your Father forgive your trespasses" (Matt. 6: 14, 15). The parable of the Good Samaritan widens the narrowly construed Jewish term "neighbor" to mean "brother-man." The parable of the Lost Son shows that the publicans and sinners, typified by the younger brother, are brothers really of the scribes and Pharisees, typified by the elder brother, the father, typifying God himself, saying to the elder brother: "This thy brother was dead and is alive again; and was lost and is found" (Luke 15: 32). In the picture of the Last Judgment drawn by Jesus the sheep are separated from the goats by deeds of mercy to "one of the least of these my brethren" (Matt. 25: 40). In saying this Jesus made himself one with all, the Brother of man; it is implied also in the title by which he most frequently designates himself, "the Son of man"; implied also in his being the Son of Mary, David, Abraham, and Adam (Luke 3: 38). The real sensing of

such a principle of brotherhood means release of tremendous social motive, whereby men may be won to doing the will of God and loving one another, in consequence of which they become members of the new spiritual brotherhood in Christ and subjects of the Kingdom of God. The spiritual brotherhood is coextensive with the Kingdom of Heaven already discussed.

Infinite Worth of the Individual Soul

The fourth principle of Jesus germinal of social reform is the infinite worth of the individual soul. A man is not profited by gaining the whole world and losing his own soul. There is no suitable exchange for the soul. We are not to fear those who can destroy the body but Him who can destroy both body and soul in hell. The Rich Fool in the parable made the mistake of providing for his body, but not for his soul. By its nature the soul is eternal and one of two destinies awaits it (Matt. 25: 46). In his conduct, in the face of the worth of each individual soul, Jesus took little account of social distinctions, accepting an invitation to dine with Simon, the Pharisee, and receiving there at the same time the worshiping woman who was a sinner. The striking argument for the immortality of the soul, upon which its infinite worth depends, as stated by Jesus, is recalled by all three of the synoptic writers: "He is not the God of the dead, but of the living" (Mark 12: 27). Man is better than a sheep! The Pharisees regarded the multitude, not knowing the law, as accursed, but Jesus, individualizing the multitude, warned his disciples to call no brother *Raca*. He teaches that God is unwilling that even one soul should be lost in the three parables of the Lost Sheep, the Lost Piece of Money, and the Lost Son. The great institution of the Sabbath was made for man,

not man for the Sabbath. This principle of the worth of the individual has a leveling, a democratic influence in society, and tends to make each one in a true sense his brother's keeper.

Recognition of Woman

The recognition of women and children is a kind of corollary of the principles of brotherhood and individuality. "Now Jesus loved Martha, and her sister, and Lazarus" (John 11: 5). Evidently Jesus treated the sisters as in no way inferior to the brother. He especially enjoyed conversing with Mary. Jesus gave his profoundest thought about God to the Samaritan woman, even his speaking with whom caused his disciplies to marvel, though they said nothing. He received sustenance from a company of ministering women. He performed a work of mercy for a Syrophœnician woman. Until the time of the wedding in Cana his mother Mary had evidently freely directed his life, which henceforth she could not do. His readiness to help sinful women laid him open to misunderstanding (Luke 7: 39). He shielded the woman that was a sinner from her accusers and himself would not condemn her. He elevated the position of the wife with the teaching that "the twain shall be one flesh" (Matt. 19: 5) and that fornication alone is a ground for divorce. How lofty his position was in contrast with contemporary practice is voiced in the surprised comment of the disciples: "If the case of the man is so with his wife, it is not expedient to marry" (Matt. 19: 10). The great Hillel allowed divorce if the wife spoiled the husband's dinner. Jesus forgave the penitent sinner, "for she loved much" (Luke 7: 47). He justified the grateful Mary in anointing him with costly nard against the day of his burial, showing his comprehension of the feminine soul. In the house of Simon the leper he associated

forever the gracious deed of one woman with the Gospel itself. He had compassion on the bereaved widow of Nain. He noted and commended the generosity of the poor widow who gave her two mites. He openly assured the woman afflicted with the issue of blood, who had been healed by secretly touching his garment in the crush, that her faith had made her whole. So far as we can detect, Jesus makes no discrimination whatsoever against women as a class, but accords them exactly the same recognition given to men, understanding their hearts intuitively, through a feminine quality in his own soul.

Feminine Traits of Jesus

Paul wrote: "There can be no male and female; for ye all are one man in Christ Jesus" (Gal. 3: 28). The Apocryphal Gospel of the Egyptians records that on "being asked by Salome when his kingdom should come, he is reported to have answered, 'when the two shall be one, and the male with the female, neither male nor female.'" The feminine quality in the soul of Jesus is shown by the womanly graces of his character and certain womanly virtues in his teaching, such as, warning against the lustful eye; his modest unwillingness to shame the sinful woman by looking at her; the strength of his emotions, to be considered later; his tenderness, forbearance, patience, long-suffering, his undying loyalty to his own, his receptiveness to expressions of affection, his endurance, his submissiveness, his quick and reliable moral judgments, his intuitions of truth, his subjection of legality to the demands of his soul, the reference to the mother's joy after travail that a man is born into the world (John 16: 21), and his fondness for children. These all show the womanliness of the soul of Jesus, something quite other than effeminacy.

Responsiveness of Woman to Jesus

These feminine traits, coupled with no failure in manhood, help us to understand the responsiveness to him of women then, and through the centuries to the present day. A list of the names of women figuring in the gospel stories written by men is significant: Mary, the mother of Jesus; Mary, the wife of Cleopas; Mary, the sister of Lazarus; Mary of Magdala; Martha of Bethany; Salome, the mother of James and John; to which may be added many unnamed women, his "sisters," the sinner who anointed him, the company of ministering women, the woman who called out blessings on his mother from the crowd, and the many for whom he did works of mercy. He was born of woman, nurtured by woman, followed by woman, ministered to by woman, anointed by woman, bewailed by woman on the way to the cross, attended by woman at the crucifixion, sought by woman at the sepulchre, attested by woman at the resurrection, and witnessed by woman at the ascension. Yet he married no woman, chose no woman as a disciple, and claimed as his sister and mother any one who did the will of the heavenly Father.

Jesus and Children

Jesus himself was an infant, a child, a young man. We have the beautiful picture of his infancy with angels' singing, his mother's tender care, the gifts of the wise men, and the gladness of all who saw him. We have the graphic and naturalistic picture of his childhood as he grew, became strong, became wiser, with the favor of God resting on him. We have the Temple scene in his youth, showing him eager to learn, already knowing much, and thinking of God as his Father.

Jesus Blessed Children

As a man Jesus blessed little children. It made such an impression on his followers to see him turn aside

from his regular work of healing and teaching to receive little children in his arms from their mothers and bless them, that Matthew, Mark, and Luke all record the incident. He saw in their simplicity, love, dependence, and trustfulness characteristics of his Kingdom. He thanked his Father, the Lord of heaven and earth, for hiding the truths of the Kingdom from the wise and understanding and revealing them unto babes. By his power he fed the children as well as the women in the company of five thousand men.

Jesus Healed Children

Jesus healed little children, among whom were the demoniac boy, the nobleman's son, the daughter of Jairus, the daughter of the Canaanitish woman, and the servant of the centurion. In addressing the daughter of Jairus, the ruler of the synagogue, he used a diminutive form of the Aramaic word for lamb, "Talitha," expressive of the appeal of children to him, as though he had said in our language, "Lambkin, arise."

Jesus Observed Children

Jesus understood the ways of little children. He had observed them playing wedding and funeral in the market-place (Luke 7: 32). He makes one father who does not want to rise and serve a friend in need give as excuse: "my children are with me in bed" (Luke 11: 7). And he knew about parents, though evil, giving good gifts to their children. What a father to Jesus Joseph must have been that Jesus adopted the term for God!

Teachings About Children

Jesus gave a great many teachings about little children, though so few of his words have come down to us. In fact, he used a little child as an object-lesson for the grown disciples, setting him in their midst, and taking him in his arms, and saying emphatically to them: "Except ye turn, and become as little children,

ye shall in no wise enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is the greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me (and whosoever receiveth me, receiveth not me, but him that sent me. Mark 9: 37). Whoso shall cause one of these little ones that believe on me to stumble, it is profitable for him that a great millstone should be hanged about his neck, and that he should be sunk in the depth of the sea. . . . See that ye despise not one of these little ones; for I say unto you that in heaven their angels do always behold the face of my Father who is in heaven. . . . It is not the will of your Father who is in heaven that one of these little ones should perish" (Matt. 18: 3-6, 10, 14). Some of these teachings about offending and despising little ones apply to those young in faith as well as to children.

Children Praised Him

Is it not small wonder that the mothers wanted to bring their children to Jesus, that they were glad to come, and that they praised him in song after the second cleansing of the Temple, catching up the refrain they had heard from their elders on Palm Sunday and saying "Hosanna to the son of David"? (Matt. 21: 15). To the complaining scribes and chief priests Jesus justified the song of the children, quoting from their Scriptures: "Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21: 16). He told the women of Jerusalem who were lamenting him: "weep not for me, but weep for yourselves, and for your children" (Luke 23: 28). One of his last injunctions to Peter was, "Feed my lambs" (John 21: 15).

At times Jesus applied the term children to adults,

in some cases with very tender significance. To his disciples at the last supper he says, "Little children, yet a little while I am with you" (John 13: 33)—a phrase taken up by John in his epistles several times, as in, "Little children, keep yourselves from idols" (I John 5: 21). The risen Jesus addresses his disciples by the sea of Galilee, "Children, have ye aught to eat?" (John 21: 5). He laments over Jerusalem: "How oft would I have gathered thy children together!" (Luke 13: 34). He anticipated the days when the enemies of Jerusalem should dash her to the ground, "and thy children within thee" (Luke 19: 44). The peacemakers he thought of as the children of God. He likened the children of the Kingdom to good seed, and enjoined upon such the love of enemies "that ye may be the children of your Father in heaven" (Matt. 5: 45).

Adults Called Children

It was characteristic of the social method of Jesus to give a new conscience and attitude toward children, but not to give regulations for rearing them, as did Plato. In view of the recognition he accorded women and children in both his life and his teaching, it is only natural that wherever Christianity spreads, there women and children come finally into their own.

The sixth of the principles of Jesus conducive to social reform is the ideal of divine perfection. "Ye therefore shall be perfect, as your heavenly Father is perfect" (Matt. 5: 48). The future indicative has the effect of an imperative. The statement comes out at the end of one section of the Sermon on the Mount. It summarizes an argument. The preceding thought makes clear what is meant by this counsel of perfection. The Father in heaven is loving and serving all men, making his sun to rise on the evil and the good, and sending rain on the just and the unjust. Even so men

The Ideal of Divine Perfection

are to be the sons of their Father who is in heaven, by loving their enemies and praying for their persecutors. The peacemakers are blessed, for they shall be called sons of God. The pure in heart are blessed, for they shall see God. The Kingdom of God and His righteousness are to be sought first, after which material benefits will follow (Matt. 6: 33). As God gives light to all by making his sun to rise, so are the disciples "the light of the world" (Matt. 5: 14). The perfection of man consists in his godlikeness in loving and serving both the evil and the good. Such individual worth produces social well-being.

Life Is Achievement for God

Seventh, human life is regarded by Jesus as achievement for God. The agents of God require the soul of the Rich Fool, who laid up treasure for himself without being rich toward God. The giving and lending life, not the hoarding and withholding life, Jesus urges (Matt. 5: 42). Talents are given by God for use, and their neglect receives severest condemnation: "Thou wicked and slothful servant. . . . Take ye away therefore the talent from him. . . . Cast ye out the unprofitable servant" (Matt. 25: 26, 28, 30). The condemnation of Dives was, not that he had wealth, but that he did not share it. The servant who abuses his position, eating and drinking, and beating his fellow-servants, shall be severely scourged and have his portion appointed with the hypocrites. Servants good and faithful in that which is another's are given rulership over many things of their own and enter into the joy of their Lord. When life is grasped as stewardship, there is developed at once social motive and purpose. The deepest reason perhaps that Jesus ever gave for healing on the Sabbath was: "My Father worketh hitherto and I work" (John 5: 17).

Influence of Personality

Eighth, Jesus relied on the influence of personality in the spread of the Kingdom. Two of John's disciples asked him, after John's testimony concerning him, where he abode, and he bade them come and see. These two were Andrew and probably John. The first thing Andrew did after being with Jesus one day was to find his brother Simon and bring him to Jesus, whom Andrew already acknowledged to be the Messiah. Jesus attached Simon to himself by changing his name to Cephas, or Peter. The next day Jesus called Philip to follow him, and Philip, being convinced that Jesus was the one of whom Moses and the prophets wrote, found Nathanael. When Nathanael hesitated because Jesus came from Nazareth, Philip used effectively the earlier words of Jesus: "Come and see" (John 1: 46). Jesus attached Nathanael unto himself by recognizing his guileless character and through having noted him under the fig tree. The faith of the early disciples was deepened after the sign at the wedding feast in Cana. Jesus conversed by night, perhaps in the open on the Mount of Olives, with Nicodemus, the ruler of the Jews, who was so impressed that later he objected when the chief priests and Pharisees would condemn Jesus unheard and do contrary to their law, and after the crucifixion he brought a hundred pounds of myrrh and aloes for the body. Jesus conversed with the woman of Samaria and she became an evangelist to the men of her city. Standing by the sea of Galilee, he saw two brothers, James and John, sons of Zebedee, mending their nets in the boat; he called them; and they left the boat and their father with the hired servants, and followed him. Jesus saw a tax-collector, a publican, named Levi, the son of Alphæus, called Matthew, sitting at the place of toll and called him, saying: "Fol-

low me," and Matthew arose, forsook all, and followed him. After continuing all night in prayer to God, Jesus called his disciples unto him, chose and appointed twelve from among them, whom he named apostles, that they might be with him and that he might send them forth. Without the aid of his disciples who were not yet converted to the idea of a spiritual kingdom, he sent the multitudes away who would take him by force and make him king, the crowd not being responsive to his highest appeals, but following him for the loaves and fish. Likewise, after feeding the four thousand, he sent them away. After healing the blind man of Bethsaida, he sent him home with the injunction not to enter into the village, fearing a following who looked for outward signs. He elicited from his disciples through Peter the confession that he was the Christ and then charged them that they should tell no man, lest his following grow by hearsay evidence. Jesus took with him Peter, James, and John and brought them up with him in the high mount of Transfiguration. A certain scribe who would follow him anywhere he warned of the difficulty of following one who had not where to lay his head. To a really quickened and sensitive soul who would follow him after first burying his father Jesus said, "Leave the dead [spiritually] to bury their own dead; but go thou and publish abroad the kingdom of God" (Luke 9: 60). To another who would follow after bidding farewell to his relatives, Jesus said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Luke 9: 62). Not superficial, but binding, personal attachment would he have. He appointed seventy others, and sent them two by two before his face into every city and place, whither he himself was about to come. He

taught that men are spared from calamities, such as overcame the Galilæan martyrs and the eighteen upon whom the Tower in Siloam fell, in order that they may repent and bear fruit. Jesus, loving the rich and good young ruler, pointed out to him the one thing lacking to his being perfect. Jesus found the poor blind man excommunicated by the Pharisees, and established his belief in the Son of God. The cursing of the barren fig tree is a parable of the withering away of Pharisaic and all fruitlessness. The visit of the Greeks caused trouble to the soul of Jesus at the prospect of the crucifixion, which was relieved, however, by the vision of all men being thereby drawn unto him. From the multitude who rejected the idea that the Son of Man must be lifted up, Jesus departed and hid himself, as from the multitude who would make him king, being reminded thereby of his temptation. In the same way Jesus did not commit himself to those who believed on him at the feast of the passover because of the signs which he did, and which he performed not to win followers, but in compassion. Selected individuals he carefully instructed that he was a suffering and spiritual Messiah; crowds who rejected these ideas, holding that the Christ abides forever as a temporal ruler, and believing him to be such because of his works of mercy, he sent away, escaped from, and refused to trust. Two most striking things in conformity with his refusal to cast himself down from the pinnacle of the Temple are first, he never worked a miracle to win a follower, and second, he never allowed the beneficiary of a miracle to follow him, though he received tokens of gratitude from such. "Go thy way," he would say, as to the accused woman whom he did not condemn, the grateful one of the ten cleansed lepers, and blind Bartimæus.

The risen Christ continues to emphasize the same principle of the spread of influence by personal contact, saying to the disciples: "As the Father hath sent me, even so send I you" (John 20: 21). The Great Commission lays the obligation on disciples to make disciples, and the last recorded sentence of the ascending Lord contains the words: "Ye shall be my witnesses" (Acts 1: 8). Thus the social Kingdom comes through the influence of individual contact.

Progress by Growth

The ninth and last of Jesus' principles of social reform is progress by growth. "First the blade, then the ear, then the full corn in the ear" (Mark 4: 28) is his own statement of the principle. He likens the Kingdom to seed cast upon the earth, springing up and growing one knows not how; he likens the word of the Kingdom to the seed of the sower, some of which falls on good ground, grows up, increases, and brings forth some thirtyfold, some sixtyfold, some a hundredfold. Again he likens the Kingdom to wheat and tares growing together until the harvest; and again to the small mustard seed growing up and becoming greater than all the herbs; and still again to leaven hid in three measures of meal till it was all leavened. The end should not come until the Gospel of the Kingdom had been preached in the whole world for a testimony unto all the nations. The end was measured not by days and years, but by the completion of the process of growth. The thinking of Jesus on this point is by analogy from nature. The significance of this principle is that the transformation of human society into the Kingdom of God is a developmental process, not coming by observation.

Such are the nine social principles of Jesus, to the effectiveness of which in changing the complexion of

human society the course of succeeding human history, dating itself from the birth of Jesus, is itself witness. They show Jesus as a reformer, not by a program, which is local, but by the social spirit, which is universal.

STUDY XI

JESUS AND THE KINGDOM OF HEAVEN

Its Importance

The Kingdom of Heaven was one of the constant and central themes of the teaching of Jesus. He began his ministry with the message of repentance, "for the Kingdom of Heaven is at hand," as did John the Baptist, but Jesus put a less violent meaning into the term than did John; and the evening before his death he spoke of drinking the wine new in the Kingdom of God. During the intervening interval of almost three years, the term was frequently on his lips, it being recorded forty-eight times by Matthew, thirteen times by Mark, and thirty-four times by Luke. In John the synonymous term, "eternal life," is used, except in the conversations with Nicodemus and Pilate. The Twelve and the Seventy are sent out to announce the same message of John and of Jesus, that the Kingdom is at hand. One of the preaching tours of Jesus was devoted to "the gospel of the kingdom" (Matt. 9: 35). John was the dividing line between "the law and the prophets" and "the gospel of the kingdom of God" (Luke 16: 16). Many of the parables are symbols of the Kingdom. And the disciples are taught to pray for the coming of the Kingdom. It is obvious that this subject was one of the essentials in the teaching of Jesus.

Its Meaning

What does the term mean? In the prayer Jesus taught his disciples we find his thought expressed in his own words: "Thy kingdom come, Thy will be done on

earth as it is in heaven." The Kingdom is composed of persons who do the will of God on earth. It is an individual as well as a social conception; it is an inner as well as an outer fact. It is not outer in the sense of any particular political, economic, or social organization; it is outer only in the sense that there is nothing hidden that shall not be revealed. All outer systems are to be gradually transformed by the working of the inner rule of God in the individual soul, as the leaven leavens the whole lump. It does not come with observation. To the Pharisees Jesus said: "The kingdom of God is in the midst of you" (Luke 17: 21, margin) or, "within you," with the second reading of which accords one of the new sayings of Jesus: "The kingdom of heaven is within you and whosoever shall know himself shall find it," reminding us also of the saying chosen by Socrates from the Delphic oracle as the motto of his life: "Know thyself." Jesus meant you would find the fact of the spiritual within, Socrates meant you would find your rational universality within; or, in short, Jesus meant you would find God, and Socrates meant you would find man. Jesus was refuting the formalism of the Pharisees, Socrates the individualism of the Sophists. So, by the Kingdom of Heaven Jesus meant the reign of God in the hearts of men. This is its quality. As such, it is an earthly pattern of a heavenly model, just as, in Plato's "Republic," justice in the state is an earthly imitation of a heavenly idea, the main difference being that the thought of Jesus is relatively more individual and personal, while Plato's is more social and impersonal.

A Quality and a Place

But the Kingdom of Heaven in the teaching of Jesus is not only a quality, it is also a place. To enter it with only one eye is preferable to being cast into

Gehenna with two eyes. One does not enter it by saying "Lord, Lord," but by doing the will of the Heavenly Father. In it many who have come from the east and the west shall recline with Abraham, Isaac, and Jacob. In it, "the kingdom of their Father," the righteous shall shine forth as the sun. It is that heavenly place where the subjects of the Kingdom on earth shall be after death.

The Magna Charta of the Kingdom

Jesus took the Old Testament conception of a political theocracy and enthroned it in the hearts of individuals, who in turn should rectify the abuses of human society. The Sermon on the Mount is the Magna Charta of the Kingdom of Heaven. In it Jesus pronounced blessings on certain classes of people not commonly regarded as blessed by the great ones of earth; called his disciples salt of the earth and light of the world; described himself not as destroying but fulfilling; illustrated this principle in the eight cases of murder, adultery, forswearing, retaliation, hating the enemy, alms-giving, prayer, and fasting, showing in each case how the righteousness necessary for entering the Kingdom exceeded that of the scribes and Pharisees; gave instruction concerning the heavenly treasure, judging, seeking, and finding; stated the Golden Rule; contrasted the wide and narrow gate; warned against false prophets; and contrasted the wise and foolish man. Each one of these subjects has its striking social significance in the mind of Jesus. One might regard forswearing and prayer as strictly individual matters, but in the one case Jesus introduces the "Yea" and "Nay" of social communication, and in the other the social safeguard of forgiving each other's trespasses. Thus the Sermon on the Mount exhibits the nature of the Kingdom of Heaven in its inner

aspect of righteousness and its outer aspect of corresponding social relations.

Contrasts With Scribal Views

The Kingdom of Heaven, as viewed by Jesus, has certain striking contrasts with the Reign of the Messiah, as viewed by the scribes and others. In fact, the one great temptation of Jesus was to be the kind of Messiah his contemporaries were expecting, and so to win acceptance. They looked for a Messiah who would serve himself physically by his great power, win his people by a supernatural sign, and establish his temporal reign on earth over all peoples. But he chose a Messiahship of service to others rather than self, winning allegiance by personal rather than super-physical means, and establishing a spiritual reign in the hearts of his followers. After the feeding of the five thousand Jesus perceived the people would make him a king by force and withdrew alone into the mountain, the place of victory, with no disciple to urge him to yield. Even James and John wanted places at his right and left hand. On Palm Sunday the people fatuously cried out blessing on the coming kingdom of their father David. Even after the resurrection the disciples still obtusely ask about the restoration of the kingdom to Israel (Acts 1:6). So was he beset and tempted both before, during, and after his ministry by the material and temporal views of his own people. In contrast his Kingdom was spiritual, inner, non-political, non-Jewish, universal, the filial companionship in all things of man and God.

Jesus Gave a Social Conscience, Not a Social System

We may properly wonder that Jesus is the transforming agent of society without having given any social system; that he did not, like Plato, arrange the classes of men in order of philosophic rulers, patriotic defenders, and menial workers in the state; that he

never forbade war in so many terms, but drew one of his illustrations from a king's council of war; that he used such practices as selling into slavery, self-mutilation, and casting into prison for debt as illustrations, without condemning the practices themselves; that he would have the will of God done on earth without specifying the resulting social program; that he himself, so far from being a king, would not serve as arbitrator in the matter of an inheritance; that he did not tell the soldiers to lay down their arms; that he did not tell the slave-owners to free their slaves; that he did not propose improved imperial legislation for the province of Palestine; that in no sense was he a social agitator. Second thought on these matters reveals the surpassing wisdom of Jesus as a social reformer. He did not care for the machinery of society, he would only make men perfect in love to God and man, and these perfected men would salt the earth and light the world, in whatever age and under whatever social conditions. Jesus gave a spirit of love and service and left systems to his followers of every age. This makes his teaching of universal application, while that of Plato, his close competitor in the field of theoretical social reconstruction, is mainly local. Jesus taught a way of life for any system, and walked in it himself. Our wonder passes and we cease to be surprised that in the name of Jesus nations like the Argentine and Chile have made perpetual peace; that war is being internationally attacked as a mode of settling national disputes; that first slaves, then serfs, and now peons are being freed; that enlightenment has spread, democracies have triumphed, women and children have had their hours of labor lightened, the daily bread has been made more pure and wholesome, preventive medicine

is emphasized; that debtors are no longer cast into prison; that inheritance legislation is enacted; that capital and labor approach each other; and that Jesus is becoming King of kings and Lord of lords.

The Individual and Social Gospel

The principle of Jesus is, regenerate the individual, and regenerated individuals will regenerate society. Those who miss this second emphasis in Jesus fail to note the significance of his teaching about saying "Lord" and not doing as the Lord says. He improves individuals by dynamic connection with God; these he leaves to improve their own physical and social environment. His prayer was not that his disciples should be taken out of the world—of which they were the salt, and the light, and the leaven—but that they should be kept from evil. It is the individual in society he reaches. His social gospel is the immediate and necessary consequence of his individual gospel.

STUDY XII

JESUS AND MISSIONS

The Question

What was to be the extent of the Kingdom of heaven on earth? No limits whatsoever are finally put on its growth. This is the point of view from which to approach the study of Jesus and missions. As heretofore, we will look first at his life, and then at his teachings, in relation to missions.

Foreign Associations of His Infancy

Even his infancy is associated in story and prophecy with foreign personages, countries, and people. Wise men from the East come to worship him who was born king of the Jews. As an infant he is carried into Egypt. The righteous and devout Simeon saw in the infant Jesus the salvation of God "prepared before the face of all peoples; a light for revelation to the Gentiles, and the glory of thy people Israel" (Luke 2: 31, 32).

John's View

At the outset of the ministry John the Baptist, as reported by John the evangelist, strikes the universal note in the mission of Jesus: "Behold, the Lamb of God, that taketh away the sin of the world!" (John 1: 29).

Faith of a Roman

Early in his ministry the faith of the Roman centurion caused Jesus to marvel and to turn and say to the multitude following him: "I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." There were to be no racial or geographical boundaries to the Kingdom.

An Alien Woman's Faith

After having given offense to the ceremonious Pharisees in his teaching concerning inward cleansing, Jesus

withdrew into the borders of Tyre and Sidon, seeking retirement, but he could not be hid. He was besought by a Canaanitish woman, a Greek, a Syrophœnician by race, in behalf of her little daughter with an unclean spirit. Falling at his feet, she said: "Lord, help me." His reply was not a refusal, he did in fact heal her daughter, but he tested her faith with the reply: "Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs" (Mark 7: 27). Here an order of blessing is indicated, beginning with the children. There is no intimation that only the children will be fed. The healing of the afflicted daughter is the best evidence that the Gospel is for those in need, not those of a certain race.

Labors in Samaria

The Samaritans were half Jews. So far from avoiding the route through Samaria in journeying from Judæa to Galilee, as was customary by the Jews, Jesus felt an inward compulsion to pass through Samaria. He spoke living words to a sinning woman in Sychar, and at the request of the Samaritans abode there two days, and many believed on him. Again, in going up to Jerusalem, he passed through Samaria. One village did not receive him because of his evident destination, the Jews and Samaritans having no dealings with each other, but he, rejecting the counsel of "the sons of thunder," James and John, to bid fire to come down from heaven and consume the villagers, simply went on to another village. Once again, in journeying to Jerusalem along the borders of Samaria and Galilee, Jesus healed ten lepers, one of whom turned back from his mission to the priest to glorify God and give thanks to Jesus, and he was a Samaritan. Jesus signalized this act of gratitude with the words: "Were not the ten cleansed? but where are the nine? Were there

none found that returned to give glory to God, save this stranger?" (Luke 17: 17, 18). Not only by these three recorded instances of labor in Samaria but also by the parable of the Good Samaritan, Jesus illustrated the absence of race antipathy in religion. The Jews even accused him of being a Samaritan and having a devil.

The Temple for All Nations

In his teaching following the cleansing of the Temple Jesus struck the universal note again when he asked: "Is it not written, 'My house shall be called a house of prayer for all the nations?'" (Mark 11: 17). In fact, his soul was too steeped in the message of the prophets for him to fail to stress both the social and the world viewpoints.

The Coming of the Greeks

Jesus actually faced the Gentile world in vision when the Greeks presented themselves to Philip as interpreter with the request: "Sir, we would see Jesus" (John 12: 21). What effect did this request have on Jesus? First, it caused him to realize that the hour of his sacrifice, which was also the hour of his glorification, had come. He saw the first fruitage from a foreign field that should be borne by the grain of wheat fallen into the ground and dying. By hating his life in this world he would keep it unto Life eternal. Those who serve him were to follow him in so doing, that they might both be with him and be honored by the Father. Then, at this prospect of his physical death, though leading to such fruitage, his soul was troubled, he questioned whether he should pray for deliverance from it, only to check the rising question with the affirmation that for this very cause he had come to this hour, and then prayed that the Father would glorify His name. So mightily did the prospect of harvest in the Greek world affect his soul.

Proselytes of the Pharisees

The idea of making converts was familiar to the disciples through the active zeal of the Pharisees in proselyting. Jesus pronounced woe upon the "scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte: and when he is become so, ye make him twofold more a son of hell than yourselves" (Matt. 23: 15). Jesus never told his disciples to make no converts; on the contrary they were called to be "fishers of men." So in this passage he is not denouncing missionary activity as such, but its association with Pharisaic ends. Such a proselyte was worse off than the Pharisees themselves, having received only the husks of the Jewish religion and being without its antecedent roots in themselves.

The Mission of the Twelve

Jesus himself in fact sent forth two by two both the twelve and the seventy. It was when he saw the multitudes, and was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd, that he told his disciples the harvest was plenteous and the laborers few, and enjoined upon them to pray the Lord of the harvest that He would thrust forth laborers into His harvest. Then he called his twelve disciples, gave them authority to cast out unclean spirits and heal all manner of sickness, charged them in detail, and sent them forth two by two to preach and to heal. For others it was missionary work, for themselves it was both missionary and educative work.

The Mission of the Seventy

When he set his face to go to Jerusalem, he sent messengers before his face, in Samaria, to make ready for him. This mode of work so developed that he "appointed seventy others, and sent them two and two before his face into every city and place, whither he himself was about to come" (Luke 10: 1). These likewise he reminded of the plenteous harvest and few

laborers and the need of prayer, and gave them their charge. The report of the seventy on their return is recorded, as well as the effect of this report on Jesus. They came back elated at their power to subject devils in the name of Jesus. There was danger of pride in spiritual power. Jesus reminded them that he had beheld Satan fallen, as lightning from heaven, perhaps at the Temptation, that they indeed had power over the enemy, but that they should rejoice, not because the spirits were subject unto them, but because their names were written in heaven. Thus he let them down by lifting their thoughts up. Then Jesus himself, seeing the harvest gathered by the laborers he had sent forth, rejoiced in the Holy Spirit, and thanked the Lord of heaven and earth that it was well-pleasing in His sight to hide these wonderful things, denied to prophets and kings, from the wise and understanding and to reveal them unto babes of meek and lowly hearts. Here was a missionary enterprise of considerable magnitude and full of instruction in the spirit of missions.

The Charge to the Twelve

The charge given to the seventy is shorter and repeats that given to the twelve, though the twelve were apparently not of the seventy "others." The charge to the twelve restricts the field of operation to "the lost sheep of the house of Israel" (Matt. 10: 6); provides the text of the preaching: "The kingdom of heaven is at hand" (Matt. 10: 7); includes the service to all the needs of the body; states the principle motivating the work: "freely ye received, freely give" (Matt. 10: 8); states also the principle of reward for service rendered: "The laborer is worthy of his food" (Matt. 10: 10)—they were to go dependent not on themselves, but on those served; a worthy house was to be made headquarters while in any city or village; those not

hospitable to the messengers were to be testified against by shaking off the dust under the feet. Being as sheep in the midst of wolves, they were to be "wise as serpents and harmless as doves" (Matt. 10: 16). Persecution from men was to be expected, but it should be given them from the Father what to say in that hour. The Gospel would bring cruel family separations, and hatred to themselves, but endurance to the end was necessary for salvation. Persecution should lead not to resistance but to flight, for the Son of Man should come before the cities of Israel had been compassed. Such persecution of the members of the household of him whom his enemies had called Beelzebub was to be expected. But they were to fear God, and have no other fear, for the truth shall be known, and the Father who marks the sparrow's fall has numbered the very hairs of the head. Confession before men is necessary if one would be confessed before the Father. Jesus returns to the idea of the family divisions that will result from the sword of the Gospel, and requires the subordination of family ties to love of Jesus himself. His last thought is the sense of unity of himself with his messengers and with the Father: "He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me" (Matt. 10: 40). The detail of this charge indicates the thoroughness with which Jesus planned out the first experience of the twelve as missionaries. There is no additional point in the charge to the seventy.

Jesus Was Himself Sent

The concluding idea in the charge that Jesus was sending them even as he himself was sent, is a familiar one in the gospels. No less than fifty-three times Jesus is described by himself or others in the four gospels as having been sent. Both the origin and the spread of

the Christian religion is in the sense of mission. Jesus came on a mission from the Father; he called others to be with him a while, until they were ready for him to send them on the same mission. It is of the essence of the love of God for the world that Jesus should be sent and should send.

His Missionary Teachings

If we turn from his missionary life and his guidance of missionary activities to his specific teachings, there is a surprising amount of evidence that the whole world was in his thought and plan. "The field is the world," he said, interpreting the parable of the tares in the field (Matt. 13: 38). The whole of the three measures of meal is to be leavened. The least of all seeds is to become the greatest of all trees.

He recalled two prophetic mercies to foreigners: in the long famine over all the land of Israel, Elijah was sent only to the widow in Zarephath, in the land of Sidon; and of all the lepers in Israel in the time of Elisha, only Naaman, the Syrian, was cleansed. Such illustrations incited his fellow-citizens in Nazareth to wrath.

His disciples he regarded as the salt of *the earth,* the light of *the world,* not of Israel only, and this conception is expressed near the outset of his ministry in the Sermon on the Mount.

In defending the gracious act of the woman in anointing his head with an alabaster cruse of exceeding precious ointment in the house of Simon the leper in Bethany against the indignant criticism of the disciples at such "waste," he said in part: "Wheresoever this gospel shall be preached *in the whole world,* that also which this woman hath done shall be spoken of for a memorial of her" (Matt. 26: 13).

The twelve apostles on their mission were to be

brought before governors and kings for a testimony to them *and to the Gentiles.* In harmony with this idea, he told the chief priests and the elders that the Kingdom of God should be taken away from them and given to a nation bringing forth the fruits thereof.

In the parable of the slighted invitation, the king bids his servants go *unto the partings of the highways,* and bid to the marriage feast as many as they should find. In answering the question of the disciples concerning the end of the world, he said: "And these good tidings of the kingdom shall be preached in *the whole world* [Gr. *inhabited earth*] for a testimony unto *all the nations*" (Matt. 24: 14). Likewise in the judgment scene there shall be gathered before the Son of man "all the nations."

To the Pharisees he said plainly that he had other sheep, not of his fold, whom also he must bring, who should hear his voice, and there should be one flock, one shepherd. Again he taught, signifying by what manner of death he should die, that, if he should be lifted up from the earth, he would draw *all men* unto himself. He came not to judge the world, but to save the world. The world is to know that he loves the Father, the world is to believe that the Father sent him. As it was into the world the Father sent him, so it was into the world that he sent his witnesses.

The Great Commission

It is thoroughly in keeping with these universal missionary conceptions that the risen Christ should give the great commission, with its four universals, to the eleven disciples, claiming all authority, sending them to all nations, to teach them all his commands, and promising his presence all the days until the end. Finally, the risen and ascending Christ speaks to his chosen apostles: "Ye shall be my witnesses both in

Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth" (Acts 1: 8).

The Inspiration of Missionaries

In the clarity and the power of all these words of mission in the good tidings brought by Jesus, the souls of all missionaries from St. Paul till now have been inspired and upheld. Followers of Jesus have no doubt about it—his Gospel is for all. So it was intended and so the centuries have proven it to be.

Temporary Limits

Such is the unlimited extent of the Kingdom as indicated by the missionary sweep of the life and teachings of Jesus. The limits he set to the field of labor were evidently temporary. "Go not into any way of the Gentiles, and enter not into any city of the Samaritans" (Matt. 10: 5), words spoken to the twelve apostles; "I was not sent but unto the lost sheep of the house of Israel" (Matt. 15: 24), words spoken to the Canaanitish woman; these limitations are evidently transitory. The field of the twelve was doubtless limited that their experience might prove most successful and educative. That their first field was limited for them shows they might naturally have entertained the idea of a wider service. The Syrophœnician mother had her faith tested. It was only "first," not exclusively, that the children were to be fed. And she received her boon.

Urging of Social and Universal in Missions

At this point the social aspect of the Gospel becomes universal. Since the days of the life and teachings of Jesus, the history of man has had to record mainly the gradual increase of his social leaven. The meaningful thing in life viewed historically is the steady perfecting of humanity after the pattern of divinity. The rule of man is growing into the rule of God. Men are becoming brothers in mutual service, children of a common Father, members of one family.

The Present World-Struggle

At no time is this clearer than at the present moment when the world is at war, testing whether righteousness and justice between nations are to prevail now or must yet wait a while. They will prevail in the end. Man's wrath, even if victorious, can but delay their ultimate triumph. For any government opposing these ideas there is bound to be downfall, not world-power, later, if not sooner. It is already written in the record of divine and human nature what the end is to be—that liberty and justice are to prevail, though the time of this coming is hidden. Human society may delay, but not thwart, its destiny. Millions of witnesses to the truth of God and man are now, in Colonel Roosevelt's phrase, "paying with their bodies for the desires of their souls." Other millions are ready to do the same. It is God's fight against the prince of this world.

A modern prophet,[1] writing under the strain of the world-war, with a keen sense of abiding realities, speaks thus of the final outcome: "I conceive myself to be thinking as the world thinks, and if I find no great facts, I find a hundred little indications to reassure me that God comes. Even those who have neither the imagination nor the faith to apprehend God as a reality will, I think, realize presently that the Kingdom of God over a world-wide system of republican States is the only possible formula under which we may hope to unify and save mankind."

[1] H. G. Wells, "Italy, France, and Britain at War."

A FEW SUGGESTED REFERENCES

HARNACK, A., "What Is Christianity?" Tr., T. B. Saunders. Lectures given in the University of Berlin.

HASTINGS, JAS., ED., "A Dictionary of Christ and the Gospels." 2 Vols. An invaluable aid, containing articles on every important topic in the gospels.

HILLIS, N. D., "The Influence of Christ in Modern Life." By the pastor of Plymouth Church, Brooklyn.

HYDE, W. D., "From Epicurus to Christ." Popular studies in five philosophies of life by the President of Bowdoin College.

JENKS, J. W., "The Social Significance of the Teachings of Jesus." Arranged as a text for daily study for twelve weeks.

KENT, C. F., "The Social Teachings of the Prophets and Jesus." Shows that the prophetic founders of Judaism and Jesus were preeminently social teachers.

MATHEWS, SHAILER, "The Social Teaching of Jesus." One of the standard texts.

MONTGOMERY, H. E., "Christ's Social Remedies." Makes applications of the teachings of Jesus to present problems.

PEABODY, F. G., "Jesus Christ and the Social Question." A thorough and reverent examination of the teachings of Jesus in relation to modern social problems.

RAUSCHENBUSCH, WALTER, "The Social Principles of Jesus." Arranged for daily study, with weekly comment for twelve weeks.

ROSADI, G., "The Trial of Jesus." Ed., Dr. Emil Reich. A brilliant review of the life and teaching of Jesus in the first hundred pages.

SIMPSON, P. C., "The Fact of Christ." Lectures by a Glasgow minister, mainly on the Gospel for the individual.

SPEER, R. E., "The Principles of Jesus." Interpretations by an eminent student leader.

STEVENS, G. B., "The Teaching of Jesus." A systematic exposition.

THOMS, C. S., "The Working Man's Christ." A simple and effective presentation.

VAUGHAN, BERNARD, Father, S. J., "Socialism from the Christian Standpoint." Ten conferences opposing socialism as the settlement of the social question.

C0-BUW-183